


Vol. 48 No. 2

August 31, 2001


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Bhavan's Journal



Ganesh Chaturthi
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आ नो भद्रः क्रतवो यन्तु विश्वतः ।

29 Aug 2017

Let noble
thoughts
come to us
from every
side.

-Rigveda,
I-89-i



प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम् ।
भक्तावासं स्मरेन्नित्यम् आयुः कामार्थं सिद्ध्ये ॥

*Pranamya shirasaa devam
Gaureeputam Vinaayakam*

*Bhaktavaasam
smarennityam aayuh-
kaamaartha siddhaye*

Meditate upon and bow
down the head to Vinayaka,
son of goddess Gauri, resident
in the heart of devotees, for
longevity of life and fulfillment
of desires and objectives.



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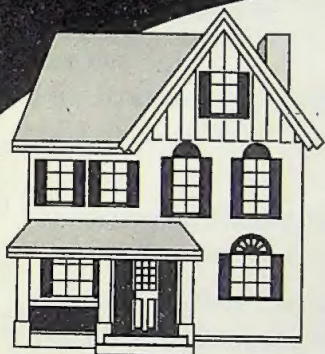
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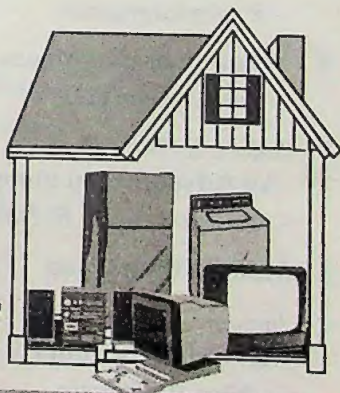
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Bhavan's Journal

Vol.48

No.2

August 31, 2001

In this Issue...

- ◆ *Echoes from Eternity* 7
Sweetness and Light
—Swami Vivekananda
- ◆ *Kulapati Vani* 8
Two Living Masters
—Dr. K. M. Munshi
- ◆ *Man of the Millennium* 12
Social Education
—Mahatma Gandhi
- ◆ *From the Bhavan's Pesident* 13
Party System & Electoral Reform 2
—R. Venkataraman
- ◆ *What Swarajya Means to Me* 18
—Justice Ram Jois
- ◆ *Indo-US Ties* 21
An Adventure in understanding 2
—Rashtrapati K. R. Narayanan
- ◆ *Valmiki Ramayana* 26
- ◆ *Insight* 28
My Vision for India 2
—Nani Palkhivala
- ◆ *Publication* 33
Bhagvadgita in Urdu
—A Report

◆	<i>Ganapati Vandana</i> Ganesha the Lord of All Gods —Methil Prabhakaran	37
◆	<i>Future Hope</i> India in 2050 —Dr. Rafiq Zakaria	43
◆	<i>Freedom Vision</i> Five Dreams and Reality —Sri Aurobindo	47
◆	<i>Pioneer</i> Purushottam Kabali, the First Indian to Fly —Ashwini Bapat	51
◆	<i>Faith and Selfless Service</i> Only Those Conquer Who Believe They Can 3 —D. P. Mandelia	56
◆	<i>Vedic Astrology</i> A Flood of Pseudo Scientific Criticidsm —Gayatri Devi Vasudev	59
◆	<i>Doctor Speaks</i> What a Machine -- This Human Body ! —Prof. B. M. Hegde	64
◆	<i>Media Watch</i> Promoting People's Media 2 —Justice P. B. Sawant	69
◆	<i>Janmashtami</i> Krishna Jayanti —P. V. Jagadisa Ayyer	75

◆ <i>A Festival of Joy</i> Onam in Kerala —P. N. S	78
◆ World of Books	81
◆ <i>Freedom Story</i> The Big Swelling Sea 2 —Kalki	88
◆ <i>Women's Section</i> Chetana	95
◆ <i>Children's Section</i> Nandana	101
◆ <i>Prasnottara</i> You Ask, We Answer	107
◆ Bhavan's News	109

Our Cover:
Ganesha, The Remover of Obstacles
Onam, the Festival of Joy

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Echoes from Eternity

Sweetness and Light

Rishi Kashyapa Maricha is enamored of the exciting land of Soma and he portrays it in a charming and unmatched lyric, known as Pavamana Sukta. "Oh Pavamana Soma, where there is unbroken lustre, and where there is delightful presence of the spiritual sun, in that land of immortality and fullness, may my seat be reserved. Oh Soma, send forth your flow for the sake of Indra. Where the son of Vivaswat is ruling, where the source of illumination is hidden, where giant rivers glide along, in that land, make me immortal. Oh Soma, send forth your flow for the sake of Indra. Where, in the third heaven, one can move freely, where all the four corners are studded with bright rays, in

that land, make me immortal.

Oh Soma, send forth your flow for the sake of Indra. Where the residents perform only disinterested actions, where a fountain of nectar gushes out, where mirth is spread out as a fare, in that land, make me immortal.

Oh Soma, send forth your flow for the sake of Indra. Where one finds four kinds of felicity—*Ananda*, *Moda*, *Muda* and *Pramoda*—where the very desire of desires is fulfilled, in that land make me immortal.

Oh Soma, send forth your flow for the sake of Indra."

Rig-Veda IX 113.7-11

The Sukta ends; but the sweet melody of the words continues to ring in the ear.



Kulapati Vani

Two Living Masters

Shri Aravinda and Mahatma Gandhi. Both these masters are the finest living products of Aryan Culture and each in his way is an architect of its modern re-integration.

I will not speak at length of Shri Aravinda and Mahatma Gandhi. One was a distant inspiration of my youth; the other is a proximate inspiration of my present. I will not speak of their teachings, nor of their deeds. Both these masters are the finest living products of Aryan Culture and each in his way is an architect of its modern re-integration.

Aravinda is a great artist of life. He has risen above the basic limitations, become the vehicle

of Divine Will, wise and far seeing. Gandhiji has harnessed the basic limitations, and worked as God's instrument, creative and uplifting.

Shri Aravinda following Shri Ramakrishna and Vivekananda is *Yogi*—a great living adept of this supreme art. Gandhiji, nearer to Dayananda, is a *Karma Yogi* 'master of the perfect act'—in fact the one of the greatest *Karma Yogis* of all time. Both are the two greatest living exponents of the Moral Order. Both are



masters of
the art of
s e l f -
sculpture;
both are
dynamic
forces
challenging
t h e

darkness which is Westernism. No one can study the art of creative life better than by teaching the struggles and the self-discipline through which they have been warning their way to increasing perfection.

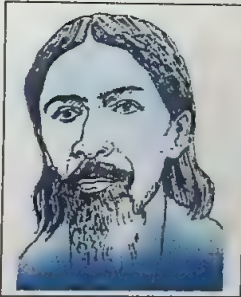
Shri Aravinda's works contain the most comprehensive survey of re-integrated Indian Culture. He followed up Vivekanand's attempts at transmuting *Sanatana Dharma* into a dynamic Indian

nationalism. To art and literature, to religion and thought, to the art of life and to Indian Culture he has given a fresh vigour and outlook.

The Idea which both these masters embody is the Central

Idea of the Indian Culture, viz., to achieve Absolute Integration of the human personality. The idea behind Sanskritic studies is to find the perfect expression for the Idea and these masters have prosecuted those studies.

The idea behind *Chaturvarnya* is to find a permanent synthesis of social orders based on nature and duties, not on birth, in order that those who represent the idea should be the teachers and the guides of men. And they have re-integrated the idea to suit modern times.



The idea behind the *Mahavratas*, the Great Vows, Non-violence, Truth, Non-stealing, Non-waste and Non-possession is to place the Moral Order on the changeless basis of an

inevitable law of causation. And they have upheld the Law.

Beyond their effort lies Yoga, the process, by whatever name called, by which human personality can attain absolute and permanent integration and in

which attachment, fear and wrath, have been mastered. This integration has not been a matter of logic, not of arrogant ignorance which Westernism has enshrined as Reason.

It was, with them, a matter of faith and of experience born of it. It came to them for they surrendered themselves to God, and lived and moved only to be His instruments. Their goal of life is the Absolute Integration of human personality.

Indian Culture lives for, in all ages, such great Indians have lived the Idea. It lives, for they have been truly great only because they have so lived it.

Gandhiji today is the architect of the great Indian nation. He alone can say "India, a nation—I am it." Why is it so? Because his words and deeds evoke loyalty in millions of Indian hearts.

The source of this power is that he commands the Collective Unconscious of Indians as few before him have done.

If the secret of this power is analysed it will be found not

merely in statesmanship or intellectual equipment. There are some in India who are his equals, if not superiors in the matter of this equipment. The secret is in the art of creative life-energy of which he is a master-craftsman. It is in his life and outlook, which by unceasing efforts he has made typically Indian; in the high moral tension at which he maintains the atmosphere redolent with the *Gita* and the *Ramayana*; which surrounds him; in his lifelong attempt to live in the light of the Eternal Law, in the spirit of surrender to God which integrates his personality.

He, like the sun, first absorbs the imperceptible moisture of Indian Culture; then gives it back to us with living freshness as a fog and rain. This, what he absorbs and returns and what we share with the great Indians of the past are the absolute and permanent values of Indian Culture.

They form the common element between him and us and between Indians of today and of

all the yesterdays and tomorrows.

It is this bond between him and us which makes for the compact and vigourous nationhood of India.

This Art which these masters follow and the way of life it prescribes are *sanatana*, for it is not parochial, nor restricted to an age, but eternal and inevitable.

It knows no difference of race or country. It is based on something fundamental in human nature. It is *Dharma*, for it upholds the whole existence, both individual and social. It is Aryan Culture.

Firstly, because the Aryans, of all mankind, found it, gave it a shape and meaning and left it as a message of undying strength.

Secondly, because, it was first practised and perfected in Aryavarta. It is Indian Culture,

for India is Aryavarta, for, here it has grown, thriven and been preserved. Here, it has moulded life and social movements. Here, it has been lived by great men who have found the highest self-fulfilment in expressing its ideas and forging the collective will in their light.

The Art which these masters have cultivated is Indian in the sense that they were all born in India, drew inspiration from the fundamentals of Aryan Culture and were the architects of the life and culture of the India of their day. It is Indian, for India has no future except as its expression.

But the Art is open to every one who learns it. All education as a creative art flows from this supreme Art. It shapes the man as long as he follows it with faith and zest.

SWEET THOUGHT



PONDY BAZAAR ADAYAR ANNA NAGAR

PH: 4312345

EDUCATION IS THE
MANIFESTATION OF THE
PERFECTION ALREADY IN MAN

- Swami Vivekananda

Man of the Millennium Mahatma Gandhi

Social Education

The problem of social education or education for the people is even more difficult than that of children's education. For the latter, we have examples of how it has been carried out. But for the education of our masses, we may say that not even that much guidance is available to us. In this respect, we can learn only a little even from foreign countries. Conditions in India are also different from those in other countries.

At present, our ideas of religion and our ways of living it have grown very weak. Besides, there are frequent strifes as a result of the multiplicity of religions in our land. There cannot be the same type of education for all—Hindus, Muslims, Parsis, Christians etc. For example, we cannot put forward the same arguments in regard to cow-protection to the Muslims as we can to the Hindus.

And yet we have to educate both about the evils of strife between the Hindus and Muslims. Social reform work is a huge and very difficult

task. Each community has its own peculiar characteristics; each suffers from the existence of sub-castes. Let no one think that there are no sub-castes among Muslims or Christians.

The Hindus have infected all communities with this evil. Health, hygiene and politics are the only subjects which can be imparted to all alike. I include knowledge of economics in politics. Here in India, politics and the science of health are closely related to religion, strange as this may seem. For instance, not all those belonging to different religions look on politics in the same manner. Then, too, consideration of religious sentiments becomes inevitable in deciding about the treatment of diseases.

Those who are engaged in the task of imparting education to the people cannot advise beef tea to all for recuperation after illness. Nor can they convince Muslims of the advisability of following the rules of hygiene in the matter of drinking water.

CONSTITUTION REVIEW

Party System & Electoral Reform - II

R. Venkataraman

A mature electorate is the only guarantee
for a real democracy.

Election Expenses

It is notorious that the ceilings on election expenditure fixed by law to the state and central legislatures are more honoured in breach than in observance. Today election expenses for a parliamentary constituency soar above a crore of rupees and the state assembly half that amount. This is clearly a nefarious method of depriving an honest and desirable candidate from entering the legislature. With an economy which is financed predominantly by money circulating outside the banking system (black money) the statutory controls

over ceilings on election expenditure have become a mockery.

Lavish expenditure on cut outs, decorations, attractive posters, processions, with music and drum, entertainments like dance or other shows preceding or following election meetings, supply of eatables and drinks directly or indirectly through friends and relatives, bribery of voters with money or things in kind are but a few of the items of extravagant election expenditure.

In a parliamentary democracy the electorate has to choose a party whose policy



and programme it approves. Therefore any expenditure by a candidate on anything other than propaganda for its policies and programmes may be declared corrupt practice and election of candidates who engages in any thing else except those permitted activities shall be set aside.

The valid expenditure for an election shall be the following only:

1. Holding meetings;
2. Printing manifestoes or brochures;
3. Meeting people collectively or individually;
4. Employing volunteers and workers for distribution of literature, voting slips containing the name, number, and the polling booth etc.

I made this suggestion as early as 1975 in the Swarajya (Weekly). If this condition is strictly enforced the astronomical expenditure on elections can be cut down drastically and honest candidates may have a chance. Seeking votes with false promises or free food, free clothing etc. or by

fabulous advertisements, music, dance and shows really amounts to cheating the electorate and stealing their precious rights.

At present the expenditure by a political party is not included in the total election expenditure of the candidates. The Supreme Court in the case of Gupta Vs Chawla held that the expenses incurred by the political party in favour of candidates should be treated as expenses authorised by the candidate and be subject to the ceiling laws.

The decision sought to ensure that candidates and parties are placed on an equal footing and also sought to prevent big money having an advantage in elections. But the Parliament amended the Representation of People Act and excluded expenditure of political parties from the expenditure ceiling of the candidates.

In order to ensure a measure of equity among contesting candidates and also prevent extravagant expenditure on elections, the said amendment to Representation of Peoples Act needs to be repealed.

Company Law shall regulate corporate funding of political parties. Such funding shall be separately approved by the shareholders at the annual general meeting. Besides no funds shall be provided to any political party which has been derecognized by the Election Commissioner.

State Funding of Candidates

For a long time there has been a clamour for state funding of elections and several committees have gone into it. That a poor and deserving candidate should be enabled to win a seat is undoubtedly a laudable objective. But the ground reality in our country is that such funding will only serve to augment the resources of the affluent candidates. The benefit to deserving candidates will not commensurate with heavy burden on the exchequer. Providing assistance like free postal facility or providing accessories like paper for poster or for voting slips etc. are too small to make a dent on the

colossal election expenditure and will serve no purpose. Only it will add to administrative costs and to the already proliferating functions of the government.

Criminalisation of Politics

With a view to preventing criminals and bad characters from entering the legislatures, the Law Commission had recommended that those against whom charges have been framed may be debarred from contesting. Instead, statutory provision may be made for filing an affidavit along with the nomination disclosing earlier convictions and the current cases in which charges have been framed so that the voters know the antecedents of the candidates.

It may be made obligatory for every candidate to disclose his and his dependants' assets and liabilities in the affidavit mentioned earlier. These statements may help in proving possession of assets disproportionate to their known sources of income. Many candidates may avoid contesting,

as it would involve disclosure of his past and present misconduct.

In order to prevent mushroom parties and frivolous candidates, the Law Commission has advised banning of candidates altogether. I am afraid the remedy is worse than the disease. Besides it is a contravention of the fundamental rights of a citizen, unless otherwise disqualified, to stand for election to the legislature. On the other hand, I would suggest that the minimum votes that a candidate should poll to save his deposit should be raised to 20% of the votes polled and that a candidate who forfeits his deposit shall be debarred from standing for election to any statutory body from the Panchayat to the President of India for a period of 6 years.

Muscle Power

Another matter of grave concern to a healthy democracy is the use of muscle power to distort the elections. Booth capturing, ballot box seizing, intimidation of voters,

prevention of voters going to polling booth etc. should not be treated as ordinary offences but as offences against society and stringent penalties should be imposed on such offenders. Preventive arrest of such elements should be liberally resorted to prevent such abuse and close watch should be kept on such elements right from the start of the election process and not merely on the polling day.

Defection

Defection from a party is an affront to the electorate that had returned him. Whether one member or one-third of the members deserts the party it is defection. Defection law shall, therefore, be amended to make defection from the party punishable with deprivation of the membership of the House. It should be further provided that a person who has been found guilty of defection shall not be eligible for admission to any political party including the original party to which he belonged. Similarly action shall

be taken for other acts like refusal to abide by the whip and the directions of the party.

Voting Method

In order to facilitate the polling, electronic voting system and the issue of multi purpose identity cards may be expedited. The present use of ballot papers is costly and cumbersome.

Mature Electorate Needed

Finally a mature electorate is the only guarantee for a real democracy. If voters will shun the criminal, the corrupt, the political grasshopper, or will not be deceived by false promises of free food, clothing, free electricity and so on, but realize that they are electing a government for themselves and not exercising a patronage in favour of their kith and kin, their neighbour or members of their caste or religious fraternity, many

of the suggestions contained in this paper would be totally unnecessary. We have not taught in our schools, the responsibilities of the citizen to the state nor promoted the concept of the Indian nation. We have gloriously boasted about our unity in diversity which is our wishful thinking. We are Bengalis, Gujaratis, Kashmiris and Keralites. Alternatively we are Hindus, Muslims or Christians. But we do not feel that we are all Indians.

When the American Constitution was framed there was no American Nation. There were settlers from all parts of the globe. But they wedded themselves into a nation. There must be a national endeavour to build an Indian Nation based on equality and fraternity.

(Concluded)

SWEET THOUGHT



PONDY BAZAAR ADAYAR ANNA NAGAR

PH: 4312345

NOT BY PROGENY,
NOT BY WEALTH,
BUT BY RENUNCIATION ALONE
IMMORTALITY IS REACHED

- Upanishad

What Swarajya Means To Me

**Resurrection
of Dharma and
Samskriti,
alone would
usher in
'Swarajya' in
the real sense
of the term.**

At the time when we got independence I was just sixteen years of age. I believed that with the ushering in of Swarajya atmavismriti (self forget fullness) which had eclipsed our National self would come to an end and that alongwith political slavery mental slavery caused by the materialistic life style which engulfed our social life during British Rule would also come to an end. I also believed that Swarajya would bring back the past glory of our Mother Land and our richest human values comprised in 'Dharma' and Samskriti get restored and revitalised and there would be modernisation without westernisation.

'Dharma' the code of righteous conduct in every sphere of human activity evolved in this land from most ancient times and samskriti (the culture) resulting from the habitual following of Dharma in day to day life by all including the rulers and the people, has been the mark of distinction of our, the most ancient civilization. Therefore, I believed that resurrection of Dharma and Samskriti, alone would usher in 'Swarajya' in the real sense of the term and to achieve that following steps would be taken. After attaining independence top priority should have been given to the establishing of 'Dharma' based society in

What Swarajya Means To Me

D h a r m a advises a need based social economic and political ideals w h i c h p r o m o t e s simple and honest life style at all levels and avoids greed w h i c h p r o m o t e s hunger for p o w e r extravagance, luxury, and for m o n e y unlimited.

which every act or conduct of rulers as well as the citizens must be informed by Dharma. The core of Dharma has been –

(i) that ours is a duty based society and not right based. From this follows, an ideal of selflessness, as duty consciousness generates selflessness as distinct from sense of right which encourages selfishness.

(ii) Dharma advises a need based social economic and political ideals which promotes simple and honest life style at all levels and avoids greed which promotes hunger for power extravagance, luxury, and for money unlimited. Foundation for this should have been laid down by enshrining the word 'Dharma and Samskriti' in the preamble to our constitution. This would have given a proper direction to all our planning, in particular regarding economic and educational planning.

(iii) 'Educational Planning must have been the most fundamental planning. Apart from providing 'Money making education' namely making the purpose of education in various subjects or trades as only an aid to earn money the purpose and ideal of education must

What Swarajya Means To Me

**"Dharma
destroys sinful
thoughts.
Therefore
Dharma is
Supreme".**



have been to create more and more honest individuals, who could implement all our economic plans honestly and efficiently and would give a clean and incorruptible political leadership. The common subject for all the students undertaking study of any subject, like, medical, engineering, different trades/crafts political science, economics etc. should have been 'Dharma' which when inculcated in the mind of every individual acts as a powerful internal check in him, thorough out life. The reasons for giving supreme position for 'Dharma' have been furnished in Mahanarayana upanishad "Dharma destroys sinful thoughts. Therefore Dharma is Supreme".

Thus Dharma is preventive in nature as distinct from law. Police and Courts which are punitive in nature and which come into action only after wrong is committed.

-- Justice Ram Jois

SWEET THOUGHT



**PONDY BAZAAR ADAYAR ANNA NAGAR
PH: 4312345**

**GOD GIVES EVERY BIRD
ITS FOOD, BUT HE DOES NOT
THROW IT INTO THE NEST**

- J. G. Holland.

Indo-U.S. Ties:

An Adventure in Understanding – 2

K. R. Narayanan
President of India

I have referred earlier to the intellectual and philosophical affinity between our two countries and peoples. This is symbolised by the one word 'democracy'. The significance of this democratic affinity has not been fully appreciated, and certainly not been integrated into practical policy-making. For India, the fact that the United States is the greatest democracy and the most powerful nation in the world is of fundamental significance.

The United States is a major factor in the world environment in which Indian democracy could develop and flourish. But I should submit that Indian democracy also holds significance for the U.S.A. and the world.

To appreciate this, it is necessary to ask the question why and how this system, which was handed over by the British in a rudimentary form to countries over which they held sway, survived and advanced in India, while it went down in



many other countries before military coups

and dictatorships. It has also to be understood that what has happened in India was not a mere imitation of a Western system, but the adaptation of it to our conditions and needs, and the application of it to a massive process of socio-economic development and transformation.

We are conscious of the difficulties and perils that face our democratic system, but the fact of six general elections involving a colossal electorate, the fact of changes of government, parties and leaders through the process of free elections, and the audacious application of the democratic method to basic social and economic development, are noteworthy in spite of all the deficiencies and shortcomings involved in the working of the system.

The British, though they introduced elements of the parliamentary system into India, were highly sceptical of the applicability of democracy in Indian conditions. Even today

there are many in the West who look upon Indian democracy as some sort of transient illusion like the Indian rope trick, while the ideological East perhaps misconceives it as just a stage in what they consider to be the inexorable march towards Communism. But the fact is that in grappling with the great issues of Indian life, society, economy and politics, democracy has already moved from an experiment to an established system in India. To put a question mark against it, and to believe that only the elite of Western Europe and America are able to operate a democratic system, is to introduce a basic uncertainty into our relationship.

I should like to make here a related point. If the Western connection has facilitated India to emerge as a democratic nation, would it be possible, in a world of intense ideological and power contests, and in a world where the majority of mankind lives and struggles in the vast region of the developing countries, for the Western countries to flourish

in the long-run as islands of democracy and affluence, without at least some countries, certainly a populous and strategic landmass like India, remaining a political democracy and an example of social and economic development through democratic means?

I feel that in this particular field it is possible for populous and developing India, and rich and powerful America to help and reinforce each other. This does not mean that we should get together in some sort of crusade for democracy through a global ganging-up. We believe that our political and our value-systems can be protected without such lining-up; indeed, to do so would be, in our judgement, more destructive than supportive of our democracy, as the real threats to it are internal rather than external, and have to be dealt with by political, social and economic methods rather than by weapons and military methods.

It is necessary to understand this democratic, peaceful strategy of development adopted

by India if one is to appreciate the policy of non-alignment which is integrally related to it. Non-alignment has been the single issue over which Indo-U.S. understanding got confounded, and most of our differences in international relations can be traced to the confusion over this basic issue. Now, non-alignment is a relatively new concept and approach in international politics. It is not neutrality, which is essentially a wartime concept, but a strategy for peace, and its principal objective is not so much to enable neutrality in the event of war as to lessen tensions and to avert war itself.

John Foster Dulles had mistaken nonalignment for neutrality and condemned it as "immoral". Dante had written in his classical work that a special part of hell was set apart for those who remain neutral on the great issues of life. Jawaharlal Nehru had echoed the same sentiment when he told the U.S. Congress in 1949 that when freedom is threatened and justice

menaced, India cannot and shall not be neutral. That approach, however, did not imply that we would line up with others and plunge into cold war. In modern politics, the dividing line between heavenly hosts and Satanic forces has become somewhat thin, and the black and white view of the world is no longer valid. Today the predicament of humanity is such that if there is a world war, be it for the noblest of causes, both the righteous and the wicked would find themselves in the hell of fire and brimstone and atomic radiation. It was in this context that Jawaharlal Nehru put forward his policy of non-alignment and peaceful co-existence warning that the alternative to co-existence was only "co-destruction".

If Dulles could not appreciate nonalignment, so could not others in more recent times, which perhaps, is not an isolated individual difficulty but a reflection of the general attitude towards this rather new-fangled policy. In his 'White House Years' Dr. Henry Kissinger refers to India "as a country which had distanced

itself from most of our foreign policy objectives in the name of nonalignment."

At another place in the same book he showed a better understanding of the policy, but in a manner that ignored Indian interests and sensitivities. "Just as our wooing for two decades", Dr. Kissinger writes, "had not managed to tempt India out of its non-alignment, so India was unlikely to move irrevocably to one side as a result of our defending our own interests (the reference here is to U.S. "tilt" towards Pakistan during the Bangladesh crisis). Nonalignment enables India to navigate the international passage with a maximum number of options. For that reason we were convinced that India would sooner or later seek a rapprochement with us again if only to keep Moscow from taking it for granted."

The implication of all this is that India, in order to maintain its nonaligned foreign policy, would get along with the United States, even if the United States hurt India. Strangely, we have heard the same

line of argument during the recent discussion on the supply of arms to Pakistan, viz. that India might fret and fume for some time, but would desist from doing anything that would jeopardize Indo-American relations.

Perhaps, there are some in India also who think along the same lines in regard to the U.S.A.'s relations with India (but not at the official level and certainly not in the recent past) and believe that one can criticize the United States without damaging our basic

relations with it.

But arms, F-16s and nuclear ships are more concrete and dangerous things than words and criticisms.

I think the worst thing in Indo-American relations is to take each other for granted. Even when there are no immediate and vehement reactions, one must take into account the slow, incremental readjustments in foreign policy generated by such policies and actions.

(To be continued)

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वरप्रदानसंमूढो मान्यमान्यं सुदुर्मतिः ।
न वेत्ति मम शापाच्च प्रकृतिं दारुणां गतः ॥

*Varapradaanasammoodho maanyaa - maanyam sudurmatih
Na vetti mama shaapaascha prakrutim daarunaam gatah*

He (Ravana) is wicked and has been intoxicated by the boons he has received. He is unable to judge the just and unjust. And on account of my curse, he is now in a pitiable condition.

तस्माद्गच्छ महाबाहो कैलासं धरणीधरम् ।

निवेशय निवासार्थं त्यज लङ्कां सहानुगः ॥

*Tasmaadgachcha mahaabaaho Kailaasam dharanidharam
Niveshaya nivaasaartham tyaja lankam sahaanugah*

Therefore, O Mighty one! You, with your followers, please go to mount Kailasha, which supports the earth, for residence and leave Lanka.

तत्र मन्दाकिनी रम्या नदीनां प्रवरा नदी ।
काञ्चनैः सूर्यसंकाशैः पंकजैः संवृतोदका ॥

*Tatra Mandaakinee ramyaa nadeenam Pravaraa nadee
Kaanchanaih Sooryasankaashaih pankajaih sanvrutodakaa*

There (in Kailasha) flow the enchanting Mandakini, the most excellent of rivers, whose water are covered with golden lotuses radiant as the sun.

न हि क्षमं त्वया तेन वैरं धनद रक्षसा ।
जानीषे हि यथानेन लब्धः परमको वरः ॥

*Na hi ksamam tvayaa tena vairam dhanada rakshasaa
Jaaneeshe hi yathaanena labdhah paramako varah*

O Kuber! It is not good that you enter into combat with that Rakshasa, as you know very well that he has received special boons.

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My Vision For India- 2

Nani Palkhivala

My own thinking is that our greatest initial mistake was to start with adult franchise. No democracy has ever paid, all things considered, a heavier price for adult franchise than India. I am not aware of any great democracy which started as a republic on the basis of adult franchise: all of them started; with a more restricted system and then graduated to adult franchise. When the Constituent Assembly was in session, two of our greatest statesmen—C.Rajagopalachari and Sardar Vallabhai Patel recommended that we should not start with adult franchise but educate our people first to make them worthy of discharging their duties as citizens of a great democracy; but they were out-voted.

The second fatal mistake was to let the

population nearly treble in the absence of any sensible or sound family planning measures and policies. Today, the unbridled population growth, except in the State of Kerala, has been the ruin of the country.

Our third disastrous mistake was to pay no attention to education, value based education has never any appeal in Indian politics.

Unlike Lee Kuan Yew who gave education the priority of priorities in Singapore, our political parties treated literacy as a matter of no consequence. The

result has been that more than half of our population is literally illiterate. Official statistics give a more comforting figure; but that is only because any person who can write or sign his name is considered to be



literate according to official statistics. Professor Amartya Sen had bluntly said India will be the only country in the world to enter the 21st century with half her population illiterate, and that successive State Governments have demonstrated "incredible irresponsibility" with regard to primary education. In total disregard of article 45 of the Constitution, state governments have completely ignored their obligation to provide compulsory primary education.

When I was in the United States, I was often asked the question: how does India, with its great human potential and natural resources manage to remain poor? The correct answer is very unflattering and hardly the type of answer which the ambassador of any country may be expected to give: We are not poor by nature but poor by policy. You would not be far wrong if you called India the world's leading expert in the art of perpetuating poverty. Yes, the potential of India is so great!

Sir William Rylie, the executive vice-president of the

International Finance Corporation, expressed the view that India has some of the "most creative entrepreneurs, the most dynamic business leaders and the sharpest financial brains in the world." These words give you an idea of the magnitude of the effort needed to keep India impoverished.

Most of our politicians and bureaucrats, untainted by knowledge of development in the outside world, have no desire to search for genes of ideas which deserve to be called "a high yielding variety of economics". We are smugly reconciled to low yield from high ideals.

India is rattling-and rattling violently with spare human capacity.

More than thirty million are registered with our 891 employment exchanges. According to objective estimates, there must be at least thirty million more who are unemployed, but who are not registered. As the Chancellor of the Exchequer pointed out in the House of Commons some time ago, the

population of Hong Kong is less than one percent of India's (0.7 percent to be precise) and its land area is 0.03 percent of India's and yet it has twice the trade of India.

The picture that emerges is that of a great nation in a state of moral decay, of which corruption and indiscipline are two of the several facets. In the land of Mahatma Gandhi, violence is on the throne today. Mobocracy has too often displaced democracy. The contribution of Modern India to sociology has been a bandh-the closure of an entire city by militant rowdies.

One may apply to India the words used by the late Benigno Aquino about the Philippines—"Here is a land in which a few are spectacularly rich while the masses remain abjectly poor where freedom and its blessings are a reality for a minority and an illusion for the many, a land consecrated to democracy but a land of privilege and rank, a republic educated to equality but mired in an archaic system of caste."

The greatest problem of India

is that its finest men—men of caliber and vision, knowledge and character—are not in politics and stand little chance of getting elected, having scant regard to the murky atmosphere of our political life. I was one of the foolish people who told Hari Nanda to stand for Parliament. He stood for Parliament from the seat which was supposed to be the safest for him—Faridabad. He was not only defeated, but forfeited his deposit! If I were asked to name one curse which deserves to be regarded as the greatest curse of India, I would say it is casteism. Unfortunately, divisiveness has become the Indian disease.

Truly, divisiveness is the AIDS of India—a disease which is spreading fast and wide, preys on the public mind and is without a cure in sight. Communal hatred, linguistic fanaticism, regional feelings, and caste loyalty are gnawing at the vitals of the unity and integrity of the country. To the growing army of terrorists and professional hooligans, caste or clan, creed or tongue, is a sufficient ground to kill their fellow citizens.

National integration is born in the hearts of the citizens. When it dies there, no army, no government can save it. Inter-faith harmony and consciousness of the essential unity of all religions is the very heart of our national integration. The soul of India aspires to integration and assimilation. Down the ages, Indian culture—a tremendous force of power and beauty—has been made richer and deeper as a result of absorbing what is best in outside influences and integrating those various influences to grace and enrich its own identity.

Yet, an objective overview would justify confidence in the long term future of the country. A nation's worth is not measured by its gross national product any more than an individual's worth is measured by his bank account. Ambassador John Kenneth Galbraith remarked that while he had seen poverty in many countries of the world, he found one unusual attribute among the poor of India "there is richness in their poverty." Hundreds of millions who have no standard of living, still have a standard of life. The ancient

civilisation has survived and will survive when the raucous and fractious voices of today are lost in the silence of the centuries.

Nature has been kind to India in one respect. It has endowed the country with the gift of producing great leaders in the darkest hours—leaders with the gift of grace who can arouse the trusting millions to lofty heights. I believe the solution for India is not to be found in adult franchise.

There is a basic lesson of Indian History. Our people have always taken their moral standards from their rulers; the people have risen to great heights when they have basked in the glow of noble kings or leaders. The present generation is waiting for a leader who will make it relearn the moral values, and who will inculcate in the people as Gandhiji did, a sense of the responsibilities which fall on every citizen of a free society.

It is true that eternal vigilance is the price of liberty. But it is also true, in even a deeper sense, that eternal responsibility is also part of the price of liberty. Excessive authority, without liberty, is

intolerable; but excessive liberty, without authority and without responsibility soon becomes equally intolerable.

Le Tocqueville made the profound observation that liberty cannot stand alone but must be paired with a companion virtue: liberty and morality; liberty and Law; liberty and justice; liberty and the common good; liberty and civic responsibility.

One last thought. Today, the unity and integrity of India seems to be at stake. But, even this shall pass away. Indian society will, in course of time, acquire the requisite political culture—the attitude and habits of tolerance, mutual respect and goodwill, which alone can make democracy workable. The day will come when the 26 states of India will realise that in a profound sense

they are culturally akin, ethnically identical, linguistically knit and historically related.

The major task before India today is to acquire a keener sense of national identity, to gain the wisdom to cherish its priceless heritage, and to create a cohesive society with the cement of Indian culture.

We shall then celebrate our Republic as the dependence of the states upon one another, the dependence of our numerous communities upon one another, the dependence of the many castes and clans upon one another—in the sure knowledge that we are one nation.

(Nani Palkhiwalla delivered this address to the Australian College of Defence and Strategic studies.)

SWEET THOUGHT



PONDY BAZAAR ADAYAR ANNA NAGAR

PH: 4312345

THE GREAT END OF LIFE
IS NOT KNOWLEDGE
BUT ACTION

- Anonymous



Dr. Khalifa Abdul Hakim

The Bhagwad Gita in Urdu

**Prime Minister releases
the Bhavan's Publication**

Prime Minister Atal Behari Vajpayee released the Urdu version of Gita on 12th July at an informal function at his house.

The book is a classic versified transcreation in Urdu as well as Devanagri script-of Shrimad Bhagwad Gita. It is the outcome of the joint efforts of Shri Arun Firodia, the noted Industrialist, Prof. A. M. Khusro, Former

Chairman of 11th Finance Commission and Shri S. Ramakrishnan, Secretary & Director General – Bharatiya Vidya Bhavan. The book is written by late Dr. Khalifa Abdul Hakeem who lived in Lahore, Pakistan.

The release function started with Professor Khusro introducing this great work of Khalifa Saheb. He was all praise

for Khalifa Saheb's daughter Dr. Rafia Hasan and her daughter, Dr. Naveed Hasan, for specially coming from Lahore (Pakistan) for this function. He mentioned that it would be a delight to recite the beautiful verses, which are poetic with a perfect rhyme and rhythm. Dr. Khusro said that it was a most appropriate time for the release of Shrimad Bhagwad Gita, which was written in Lahore and got published in India, symbolizing the improving climate between Indo-Pak relationship. He also thanked Bharatiya Vidya Bhavan, the publishers of this great work, who took initiative to bring the books to light in a very presentable manner.

Mr. Arun Firodia and his wife, Dr (Mrs) Jayashree Firodia presented the books to the Prime Minister for release.

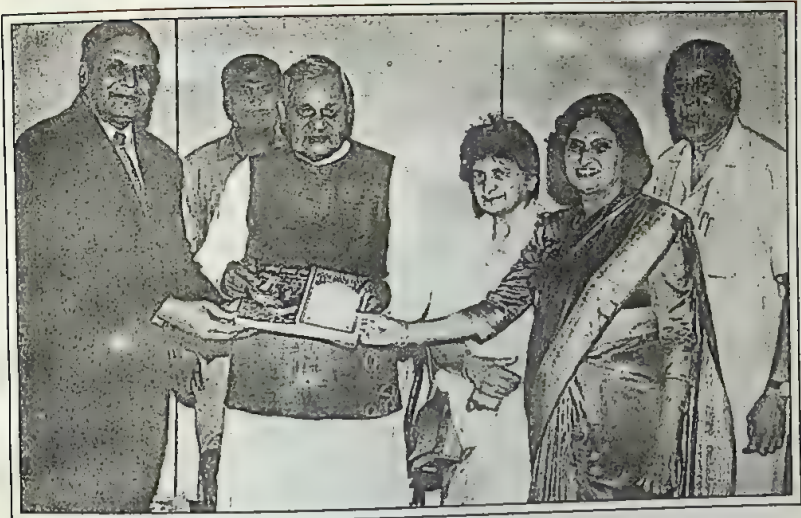
There were many dignitaries present on this occasion. Among them were Shri L. K. Advani—Home Minister, Shri K. C. Pant—Deputy Chairman—Planning Commission & Shri Brijesh Mishra—Special Secretary to the

Prime Minister. Dr. Rafia Hasan & Dr. Naved Hasan—daughter and granddaughter of the author had specially flown in from Lahore to attend this function. The High Commissioner Pakistan—H. E. Jehangir Ashraf Qazi & Mr. Nambiar—Indian High Commissioner in Islamabad were also present.

The idea came about in the following manner.

A year back during a visit to Pune at a dinner meet, Prof. A. M. Khusro, Former Chairman—10th Finance commission casually recited some verses in Urdu and translated them as Krishna's words to Arjun explaining the many ways of reaching the God. These words interested Shri Arun Firodia who became curious to know who had penned these beautiful verses.

Prof. Khusro mentioned that during one of his visits to Lahore some years ago for a friendship program, he met Dr. Rafia Hasan, the daughter of Dr. Khalifa Abdul Hakeem. She mentioned about her father's work on Gita which was awaiting to see the light of



the day. Prof. Khusro promised her that the manuscript would be taken to India so that it could be published.

Prof. Hakeem was an eminent professor of philosophy at Osmania University, Hyderabad during pre-partition India. He had authored a number of works on Islam but was fascinated by the Bhagwad Gita. He believed in the universal and abiding values of religion. He also believed that to foster brotherhood, the diversity of humanity must be woven into a pattern of humanity.

Prof. Hakeem has written such beautiful verses that it is a delight to recite them. The *shershairi* based language is the most appropriate medium to convey the mood and message of the Gita. As such Urdu seems to be a very suitable language to bring out the charm of Bhaktiyoga propounded by Bhagwad Gita. It is not really a word by word translation but a free expression of the meanings in beautiful words. It is astonishing to find that some of the "Ayatas" from Holy Koran remind us of the teachings of Gita.

It has seen the light of the day after almost 60 years! Shri Firodia has dedicated this masterpiece to the memory of his parents Late Shri H. K. Firodia and Late Smt. Pankuwar Firodia who cherished “

—— “ throughout their lives. They had unflinching faith in religious harmony and respected the right of an individual to follow his chosen path of worship.

Originally, the idea was to print Gita in Urdu and Devnagari scripts on opposite pages. But the book was becoming bulky and therefore it was decided to print two separate editions. The Hindi edition also carried exhaustive footnotes giving meanings of difficult words. Dr. Rafique Zakaria the well known scholar has written the foreword of these editions.

Shri S. Ramakrishnan,
Secretary and Director General-

Bharatiya Vidya Bhavan, Mumbai was very quick to respond to the challenge of publishing these books. He is convinced that millions of Urdu knowing people across India, Africa, Mid-East & Indonesia can now access the message of Gita and benefit from it.

Mr. Firodia believes that if Hindus read the Koran and Muslims read the Gita, they will realize that the fundamentals of both the religions are the same. This is therefore a small attempt to bring the two communities and two countries together.

He feels that Indians and Pakistanis are like two brothers who have chosen to live separately yet they are children of same parents. He mentioned this while thanking the Prime Minister and also recited a couplet from Urdu Gita to elaborate his point.

SWEET THOUGHT



PONDY BAZAAR ADAYAR ANNA NAGAR

PH: 4312345

RELIGION IS THE
MANIFESTATION OF THE
DIVINITY ALREADY IN MAN

- Swami Vivekananda

Ganapati Vandana

GANESA

The Lord of All Gods

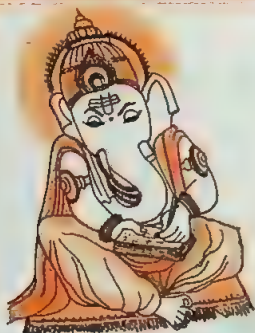
Methil Prabhakaran



*"Namo Namo Ganesaaya
Namaste Sivasoonave
Nirvighnam Kuru Devesa
Namaami Twaam Ganadhipa"*

(I prostrate again and again at the lotus feet of Sri. Ganesa, the son of the Lord Almighty Siva with prayers to remove all obstacles in my auspicious undertaking)

Let us offer our humble prayers to Lord Ganesa who represents Wisdom and to His consorts, Siddhi and Buddhi, who grant wealth and knowledge, to bless all devotees



with true knowledge, discrimination, dispassion, good health and prosperity. "May You remove our difficulties with the lustrous axe in Your hand and bring success to all our noble efforts".

Ganapathi's position in the Hindu Pantheon

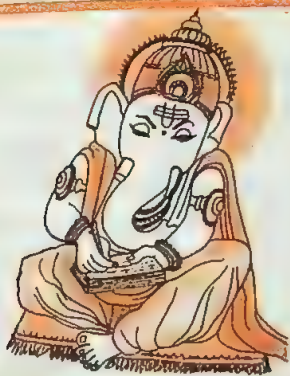
The Supreme Being manifested Himself as the holy Trinity of Brahma, Vishnu and Maheswara to undertake the functions of creation, sustenance and dissolution respectively of the entire universe. Their divine consorts respectively are Saraswathi, Mahalakshmi and Maheswari, Goddesses of learning, wealth and activity. All the above manifestations of Divinity have blessed Lord Ganesa, granting Him all their

powers and attributes. They have also conceded to Him the first priority in any worship. In fact, the Gods themselves pray to Ganesa to bring success in their all endeavours.

The divine forms of Ganesa

The lustrous body of Ganesa with the face of an elephant, huge belly and a broken tusk, holding weapons in His several hands and a *modaka* or fruit in His trunk, is a virtual feast for the fortunate eyes of any devotee. The divine mystery about this great God of all virtues is further deepened when we observe the small mouse, which He has chosen as His vehicle.

According to Mudgalapurana there are thirty-two forms of Ganesa, with different colours such as white, golden, crimson, red and blue, and the pair of hands ranging from one to eight. The white coloured Heramba Ganapathy has five heads and ten hands and is mounted on a lion. Lakshmi Ganapathy and Shakthi Ganapathy appear with their consorts, held in tight embrace.



The crimson coloured Mahaganapathy is a majestic figure with three eyes, a crescent on His forehead and ten hands, one of them holding His consort. It is only with extreme delight and admiration that you can watch the attractive form of golden coloured Nritta Ganapathy in dancing pose with His six hands.

Suffice to say, that this versatile genius of Godhood, the favourite of all Gods and devotees, can assume any form He likes for the well being of the universe.

The following prayer uttered while chanting Ganesakavacha indicates that Lord Ganesa assumed different forms in the four yugas.

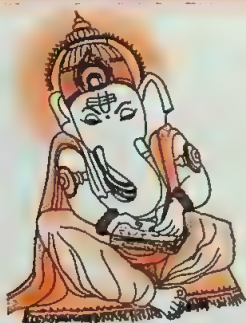
"I meditate on Lord Vinayaka

Who ever fulfills all righteous desires of devotees, Who appeared in *kritayuga* seated on a lion with eight hands, in *tretayuga* seated on a peacock with six hands, in *dwaparayuga* with four hands and in *kaliyuga* with two hands."

Ganesa Tattwa or the Principle of the Manifestation

It is necessary that the devotee tries to grasp the significance of the system of his worship to improve his concentration and to avoid dissipation of his energy.

The entire creation is made up of five elements, namely, ether, air, fire, water and earth and they have emerged in that order from the Absolute Reality. These elements operate in the human body from the five spiritual centres of *Muladhara*, *swadhisthana*, *Manipura*, *Anahata* and *Visudhi* in the reverse order of their emergence. These spiritual centers along with the sixth centre "Ajna" form the "shadchakra" (six energy points) in the *sushumnanadi* inside the backbone.



The lower centre, *Muladhara*, situated near the hip, is the seat of earth element (*prithvi*), the controlling deity being Ganapathy. The remaining higher centers are controlled by Brahma, Vishnu, Rudra, Jivatma and Paramatma, (Their seats being *Swadhisthana*, *Manipura*, *Anahata*, *Vishudhi*, and *Ajna* respectively)

By constant *sadhana* and the grace of the respective deities starting from Ganesa, the individual soul is raised to higher levels in the realm of the Spirit, in the above order, enabling him to finally merge with the Ultimate Reality, dwelling in Brahmarandhra at the crown of his head in the form of Sadasiva.

The origin

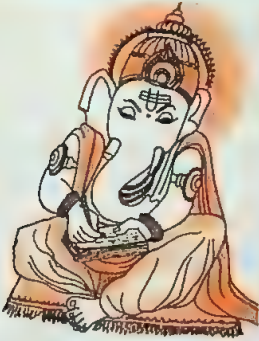
Great scholars have stated that Rigveda just hints about

Ganapathi in two places while the Lord just makes His appearance in *Krshnayajurveda*. Ganesa becomes an important deity of worship only in *Atharvaveda*, which includes *Ganapatyopanishad*, *Brahmopanishad* and *Herambopanishad*. These *upanishads* prescribe various *mantras* and mode of worship.

Ganesapuranam and the *up-puranam* called *Mudgalapuranam* describe stories about the birth and sports of Ganesa, which are both interesting and informative to the devotee. These stories arrest the attention of the devotee who gets divine revelation of their inner significance when his mind constantly dwells on these sports.

About Ganesa's birth, the *Purana* mentions that once Vishnu during His visit to *Kailas* admired Uma's fondling of the young *Kali* on Her lap and strongly desired to be born as Uma's son.

Thus started the cycle of the Divine plan. It continued when *Parvati* was dissatisfied with *Nandi* who permitted *Siva* to enter the premises where the Goddess was



taking Her bath. She had instructed Nandi not to permit anyone to disturb her privacy. There upon Maheswari created a young handsome boy by invoking the power of Vishnu into a ball made a turmeric powder and named Him as Ganesa. When the boy Ganesa did not allow Siva's entry, a stiff fight ensued. On Siva's call for help, Vishnu wielding the Sudarsana cut off the boy's head. To assuage the feelings of an agitated Parvathi, Siva cut off the head of an elephant lying down with head pointing to the north and brought back life to the boy by joining his body to the elephant's head.

Ganesa, realizing the outcome of the situation, demanded Siva's head in turn.

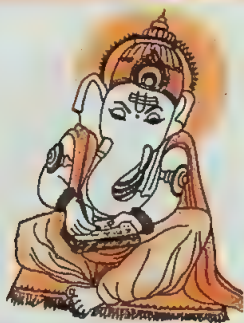
The great Lord Siva then presented a three-eyed coconut to His son in lieu of His own head. Thus started the system of offering of coconut to Ganesa, to symbolize the absolute surrender of one's head at His feet.

The divine sports

Once Ganesa swallowed the *Sudarshana chakra* of Vishnu when the latter was holding discussion with Siva. The tactful Vishnu then held His ears after crossing His hands and started bowing down repeatedly. Seeing the Lord of the Universe apologetically performing such action Ganesa started laughing aloud when Sudarsana came out of His throat.

To obtain Ganesa's grace it is customary to hold one's ears, the right hand holding the left ear and vice versa and then bow down in front of the Lord.

It is also stated in Ganesapurana that on one occasion Parasurama was not permitted to have *darshan* of Siva by Ganesa. In the tussle that followed, one tusk of Ganesa was



broken. The divine turn of the event unfurled itself when Ganesa used the broken tusk to write down the largest epic, "The Mahabharata", as dictated by the divine author Vedavyasa.

Adisesha dwelling on Siva's head once thought that the devas and rishis worshipping Siva also revered him. Siva on realizing the Naga's pride, threw him far away with great force. The injured Naga then prayed to Ganesa on Narada's advice. The lord Ganesa blessed Sesha thus: "From now on free yourself from pride. The thousand injuries on your head will turn into a thousand heads capable of supporting the earth. The five headed form of yours will again adorn Siva's head. With one head you will form My 'udara bandhana'".

While Siva is described as Abhishekapriya, Vishnu is mentioned as Alankarapriya. Ganesa is called Bhojanapriya. These attributes are assigned to different deities to afford devotees to offer various sorts of service and to sublimate their attitudes and feelings into divine sentiments. The most important annual festival for worship of Ganesa is GANESA CHATHURTHI which falls on *Chaturthi thithi* of *shuklapaksha* in the Malayalam month of Chingam (corresponding to the Tamil month of Avani). This festival is celebrated all over India, especially in Maharashtra and Andhra Pradesh, where huge and colourful idols of Ganesa are worshipped in pandals erected in street corners for eleven days and later immersed in lake, river or sea at the end of long procession of devotees.

Mantrajapa sadhana

Ganesa Mantras are very powerful and they confer success to devotees, chanting them with deep faith and regularity.

Future Hope India In 2050

Rafiq Zakaria

By the time the next 50 years come to an end the false basis of the polity in the subcontinent, which has corrupted not only our political but even our social existence, will be discarded and new chapter will be opened which will be based on the commonality of interests, both economic and cultural, so that India will once gain become united, if not in a federal then at least in a confederal pattern.

The world is changing so fast that it is difficult to visualize what would happen in the next five years, leave aside 50 years. The late Aga Khan, who used to be very active in Indian politics in the twenties and thirties of the twentieth century, had once jocularly remarked, 'Some people are talking of five year plans. I feel that only fools can venture to decide the course of

events for more than five months these days.' In a way how true it is. No one had dreamt that India would ever be divided.

Chaudhary Rehmat Ali, a Cambridge graduate, had come forward in 1933 with a chimerical scheme of Pakistan. One day, Frank Moraes, who later became editor of *The Times of India*, enquired about it from Jinnah, at a London restaurant during lunch; Jinnah



laughed and said it was a dreamer's fantasy. In less than seven years the same Jinnah became its greatest champion and made the mad man's dream a reality.

Partition was agreed between the Congress and the Muslim League on the understanding that it would permanently resolve Hindu-Muslim hostilities. But what has been the result? More hostilities, more bitterness, even more ill will and hatred between the two communities.

India and Pakistan have already been involved in two wars; they spend more on their defence than the welfare of their citizens. Hindu-Muslim riots in India are on the increase. Shia-Sunni riots have besmirched the face of Pakistan. A brave effort is, no doubt, being made by a number of well-meaning people in South Asia to stem the rot that religious conflicts have created, but unfortunately, history catches up with them and frustrates the forces of peace and harmony, intensifying religious and sectarian bigotry. The more India

tries to go ahead the more she is pushed back by divisive elements, which partition had unleashed. The sufferers are the common folk, who yearn for peaceful co-existence.

All in all South Asia has been crippled; its economy is in shambles, its stability shaken; its security is in doldrums. I have always held that partition was the greatest blunder that our leadership committed. For more than 50 years since then, we have been paying the heaviest price in every respect.

The question is: Will this sorry state of affairs continue for the next 50 years? There is no genuine desire on either side to come to an amicable settlement of the issues that are still dividing the two peoples. Kashmir is said to be the stumbling block. It has become so because we accepted the dangerous Two-Nation theory propounded by Jinnah. Unless this is rejected by all the three inheritors of it—India, Pakistan and Bangladesh—there can be no peace, much less amity.

Pakistan must realize that no state can be built in modern times on a purely religious basis; it is a thousand pities that, despite the loss of Bangladesh, it has not learnt the lesson. India also must give up all

talk of Hindutva, which is undermining its basic secular character. There is a glimmer of hope that gradually this realization is coming to the Hindus; they are also beginning to realize that hatred destroys, goodwill builds.

I feel confident that by the time the next 50 years come to an end the false basis of the polity in the subcontinent, which has corrupted not only our political but even our social existence, will be discarded and new chapter will be opened which will be based on the commonality of interests, both economic and cultural, so that

Kashmir is said to be the stumbling block. It has become so because we accepted the dangerous Two-Nation theory propounded by Jinnah. Unless this is rejected by all the three inheritors of it—India, Pakistan and Bangladesh—there can be no peace, much less amity.

India will once gain become united, if not in a federal then at least in a confederal pattern.

The experience of the European Union will make every one here too forge

ahead in that direction; the advantages would be too overwhelming to be ignored by the worst of bigots on either side of the border. There may be powers, which may try to keep us divided, to serve their global interests; but, if the peoples of South Asia, irrespective of their religious affiliations, are determined to build a secure and prosperous future for themselves then, come what may, no power on earth can succeed in frustrating their will. Ultimately the will of the people will prevail, unless, of course, our leadership chooses to play into the hands of vested interests

outside and jeopardize the larger interests of their own people. I hope this will not happen. The price will be too great. The

current of history, as Plakhnava said, can be diverted for some time but it ultimately has to take the natural course. And the natural course for the peoples of South Asia is to sink their differences and work for the common goal of maximum good

The natural course for the peoples of South Asia is to sink their differences and work for the common goal of maximum good of the maximum number.

of the maximum number, which can be best-achieved by forming a United States of South Asia (USSA) on

the lines, if not of the USA, of at least the European Union, so that the mounting challenges of poverty, disease and unemployment can be effectively met. I dream that by the time the next 50 years close, it will become a reality.

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Freedom Vision

Five Dreams and A Reality

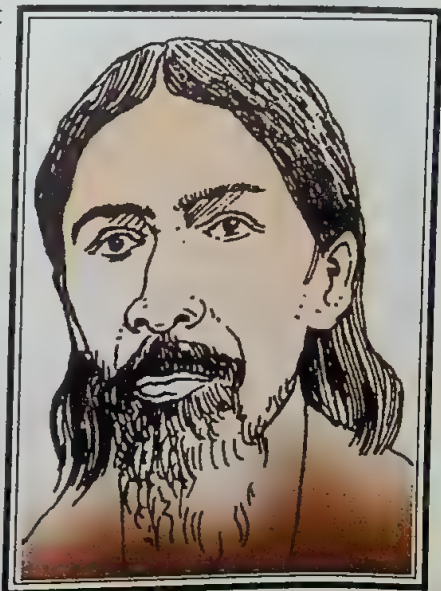
Sri Aurobindo

August 15, 1947, was Sri Aurobindo's 75th birthday. This coincidence of India's Independence and Sri Aurobindo's birthday was seen by him as "the sanction and seal of the Divine Force that guides my steps." On that day he shared his vision of the new nation with the world.

August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the

sanction and seal of the Divine Force that guides my steps on the



work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impractical dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free, but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established.

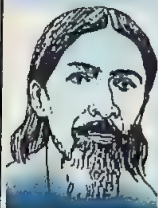
Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or

fissure.

But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact would not be accepted as settled forever or as anything more than a temporary expedient.

For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest.

India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but also of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under



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whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that

will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties.

But the momentum is there and it must inevitably increase and conquer. Here, too, India has

begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. Unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure.

The unification is, therefore, to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand forever against the necessity of nature and the Divine Will.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever-increasing measure. That movement will grow; amid the disasters of the time more and

more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but also to her psychic and spiritual practice.

The final dream was a step in evolution, which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society.

This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds.

Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.

Pioneer

Purushottam Kabali

The First Indian to Fly

Ashwini Bapat

Strong wings and open sky may be necessary conditions to fly high in the sky, but not sufficient. The essential thing, above all is the will to fly. It was such a strong will that took a seventeen year old boy to Europe to learn flying when Air services had not yet begun in India. This humble Kutchi youth Purushottam Meghaji Kabali was the first pilot of India and the great pioneer of air services in India.

Purushottam Kabali's native place is Lakhpat in Kutch. He was born in Mumbai at Ghatkopar. After completing his primary education at the Ramji Asher school in Ghatkopar, he studied upto Matric and got married to Narayanibai. After his marriage he went to England to learn aeronautics. He was denied entry by the British simply because he was an

Indian—a black. But Kabali was determined. He went to Germany to learn aeronautics. He underwent a rigorous training and learnt all the skills ranging from the making of an aircraft to flying. He piloted his first air craft in Germany in 1921.

In order to fly in India, he acquired commercial as well as non-commercial license from the then British government.

Aviation was still





The Maharanes of Pooh Behar with Mr. Kabali whose aeroplane was christened at Croydon in mail week with Indian ritual

in its infancy then and pilots did not have sophisticated equipments to guide them. Kabali established the first Air services in India—The Air Services of India Ltd. in Mumbai, at the Brabourne Stadium. Jamsaheb Digvijaysinhji—the Rana of Porbander; the king of Chanod-Narendrasinhji Mahida and the king of Aundh near Poona—Appa Pant were his partners.

In 1924, he bought a two-seater air-craft from the British Air Force for which he paid rupees five lakhs. He named it “Feather of the Dawn”. With this, he set out for a daring adventure: a solo flight from England on 21st February in Feather of Dawn and

arrived in Karachi after five weeks. On his journey of 20,000 miles, he covered Paris, Tunisia, Tripoli, Basra and several other places in West Asia. It was the first time that one had flown solo over such a great distance. It is

needless to say how people of India hailed it as a great achievement.

When he started his Airlines, freedom struggle in India was at its peak. Kabali, being a patriot, availed his services to the great leaders of freedom movement any time they needed. Many a time, he himself served as a pilot at odd hours of midnight. A few instances are notable:

Once, in 1931, Gandhiji had announced a fast unto death. He was at Rajkot. At that time Sardar Patel and Kanhaiyalal Munshi expressed their wish to visit him at midnight. Their wish was immediately answered. Kabali himself took them to Rajkot at 12 in the night!



Sardar-Munshi-S.K.Patil on way to Rajkot in Kabali's plane during Gandhiji's fast.

The Vallabhbaug bungalow—the residence of Kabali was ever-ready to nest the freedom fighters when they came to Mumbai. Netaji Subhashchandra Bose, Pt. Jawaharlal Nehru, Sardar Patel, Kanhaiyalal Munshi were few of his close associates who stayed at his bungalow for long durations.

Kabali had intimate relation with Subhashchandra. Kabali's bungalow was his safe hiding place. Once when Kabali received a confidential message for Netaji, he reached him to Kabul from a small village Midnapur near Calcutta. Netaji went to Germany from Kabul and formed his Azad Hind Sena there. Thus, Kabali helped Netaji escape safely from India and

form the Azad Hind Sena.

Once he helped the Badshah of Afghanistan when he was threatened by the Sardars. All the Sardars had planned to kill the Badshah. The Badshah called upon Kabali via cable and soon Kabali brought him to India. Thus, he had friends all over the world and he helped them whenever they needed.

As a freedom fighter, Kabali was imprisoned for four years along with Sardar Patel, Lala Kaka (the leader of Gujarat Congress), Pt. Nehru, Shailesh babu (Subhashchandra's brother) and Vishwa Page.

In 1948, he established Kabali & Co. with Arvind Mafatlal and Bansidharji Somani. The company imported

oil products. It did not sustain owing to the prohibitions laid upon imports by the then finance minister Liyakt Ali.

Indira Gandhi had learnt the craft of aeronautics from Kabali. In 1972, she honoured him with Tamrapatra and also offered him honorarium for his invaluable participation in the freedom struggle but the esteemed patriot refused to accept it and said, "whatever I did was for my own mother-land. I don't expect any

emoluments for that."

Both Kabalisheth and his wife Narayanibai were highly religious and altruistic. They helped several in need. Harijans were given shelter in the backyard of their bungalow.

Kabali died in 1980 with a sense of fulfillment.

There is a chowk in Walkeshwar near Napeansea road junction which is named after him as "Purushottam Kabali Chowk".

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Faith and Selfless Service

Only Those Can Conquer Who Believe They Can—3

D. P. Mandelia

To be a good manager one must first be a good “Man,” which is the very first syllable of the word “Management.” The best of men, “Purushottam,” Sri Rama told the best of managers, Sri Hanuman (who managed the most difficult tasks) and the best of devotees, Sri Narada, that the qualities of a good person were:

“दंभमान करहि न काऊ
भूलन देहि कुमारग पाऊ
हेतु रहित पर हित रत सीला
गावहिसुन हि सदा मम लीला

“A good man is devoid of Ego, is always engaged in doing good to others and has faith in God.”

It is worth noting that while Sri Hanuman is “*Gyaninam Agraganyam* – i.e. one who is counted foremost

amongst the knowledgeable,” his most important quality was his resourcefulness, a quality most useful in a manager also. Resourcefulness means “Achievement of desired results by the most direct, sometimes ruthless method, appropriate under the circumstances.”

Sometimes desired results may not be obtained in spite of there being a “Will,” “Enthusiasm” and “Hard Work”. Only resourcefulness then prevails. Two instances of Sri Hanuman’s resourcefulness are recounted here. When he went to bring the herb to save Laxmana’s life and he could not recognize the tree he instantly decided to bring all the trees so that the Vaidya could choose the right one. Any delay in this decision would have cost Laxmana’s life.

The second time was when both Sri Rama and Laxmana were lying unconscious in the battlefield, having been tied by 'Nag-pash', Sri Hanuman instantly decided to bring Garuda to set Sri Rama and Laxmana free. In both these instances it was Sri Hanuman's resourcefulness which averted a major disaster.

Bhartrihari, the King of Ujjain some 2000 years ago and a great philosopher, classified men in three categories; the Best, the Medium and the Low. He said:

प्रारभ्यते न खलु विघ्नभयेन नीचैः ।
 प्रारभ्य विघ्नाविहता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिघ्न्यमानाः ।
 प्रारभ्य चैन्तमजना न परित्यजन्ति ॥

"The 'Low' avoids any undertaking for fear of failure. The 'Middle' starts a project but give it up when faced with obstacles. The 'Best' do not give up in spite of repeated obstacles and failures until the task is

completed."

Great men are not great so much for what they themselves do; they are great for what they make others do. Buddha, Christ, Mohammed and Guru Nanak changed the very society of their times. Similarly a manager's success does not depend on what he can do or does, but what and how much he can make others do.

The necessity of hard work and pursuance of excellence cannot be over-emphasized. Like a cyclist we must keep on

moving forward, lest we fall down.

We must keep our targets high.

We should chart our course by the 'Stars' and not by the light of a passing ship.

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Vedic Astrology

A Flood of Pseudo Scientific Criticism-1

Gayatri Devi Vasudev

Ask any “scientist” why he decries astrology and he will tell you it is impossible that planets and man have a connection.

But little does he understand that “Belief in impossibility is the starting point of logic, deductive mathematics and natural science. It can originate only in a mind that has freed itself from belief in its own omnipotence.”

And “scientific” minds in our country, some of them at least, are so cluttered with a sense of omnipotence, they are in no position to even approach the science of Vedic astrology with an open mind. In fact, the state of scientific thinking today approximates, in some ways, to that which prevailed in the

closing part of the 19th century.

Addressing leading scientists of the day in a public lecture at the University of Chicago in 1894, physicist Albert Michelson, who later won the Nobel Prize for physics, said:

The most important fundamental laws and facts of physical science have all been discovered and these are now so firmly established that the possibility of their ever being supplanted in consequence of new discoveries is exceedingly remote, nevertheless, it has been found that there are apparent exceptions to most of these laws, and this is particularly true when the observations are pushed to the limit...our future

***Editor, The Astrological Magazine**

discoveries must be looked for in the sixth place of decimals. It follows that every means which facilitates accuracy in measurement is a possible factor in a further discovery.

Scientists of that period were gloating over their past successes and were beginning to believe that all the important problems of physics had been solved—laws of motion, conservation of energy, gravity, electricity, magnetism, thermodynamics etc., etc. This belief was not justified, we know now. But at that time, it appeared to be justified for classical physics was moving towards just such a state.

But it also marked the start of a new chapter in physics with relativity, quantum mechanics, etc, waiting to arrive on the scene. A similar situation exists today. Conventional science appears to be telling itself it has discovered all the laws of the Universe. Of course, this is only partly true, for, it has discovered many laws that operate at the level of the senses but has reached a dead end in

understanding the mystery of life. It is here that the resurgence of Vedic astrology makes all the difference and marks a point in the advancement of human thought that will open vistas not known to conventional sciences.

The frontiers of science must now focus on ideas that may be beyond observation by conventional methods. New methods must be evolved and explored to make such observations as are the substance of Vedic astrology and only then can science claim to be progressive.

Otherwise, there can be doubt it has reached a point of obdurate stagnation. One would think this was exactly the case today with modern science in India judging by its hysterical resistance to the study of Jyotisha.

There has been a spate of letters and articles condemning the University Grants Commission's decision to bring in Vedic astrology into Universities. Not a single sensible point has been made in

Most people who condemn astrology are not even aware of the fact of the Indian origins of Jyotisha and that is a Vedanga. Astrology is Indian in origin based on the theory of correlations between celestial phenomena and terrestrial events.

any of these ravings against Vedic astrology by so called scientists and critics of astrology whose vehement protests have been emotional outbursts with no trace of reason.

The outstanding common feature in all these attacks against astrology is a total ignorance of Jyotisha, now known as Vedic astrology in the West. All these attacks follow the same pattern. The critics first project their own preconceived notions and misconceptions about astrology and then go about demolishing them by equally puerile arguments that include cooked up statistics, data and untruths, concocted details of matching charts, cheap references to cinematic episodes and sayings from Gautama Buddha, Swami Vivekananda and other great men quoted out of context.

What has that to do with Jyotisha or Vedic astrology? These attacks have been given undue prominence in sections of the media and wrongly influence minds that have no acquaintance with Jyotisha. This is nothing unusual, as every one knows one rotten apple can spoil a basket of good fruit. These attacks are, therefore, to be met with simple facts of Jyotisha and such refutation will serve the double purpose of stopping such misinformation campaigns, but also enlighten the critics themselves on what exactly Jyotisha is. Such attacks against Jyotisha are also a contravening of the Constitutional Directive Principles of State Policy that requires fostering of the spirit of enquiry.

Begin at the Beginning
The study of any discipline

Astrological References in the Ramayana

Dasaratha tells Lord Rama "Astrologers say that my birth-star is afflicted by the Sun, Mars and Rahu" (Canto 14: Sloka 18: Ayodhya) and again "When such bad omens appear, the king would face death or a danger equivalent to death" (Sloka 19). He says "Today, the Moon is in Punarvasu and astrologers say he will be in Pushya Nakshatra tomorrow" (Sloka 21) and "So, I am very anxious to coronate you tomorrow in Pushya Nakshatra (Sloka 22).

Sage Valmiki clearly describes the positions of planets at Lord Rama's birth. In the month of Chaitra, on the Tithi of Navami, Lord Rama was born in Cancer Ascendant with the Moon in Punarvasu and 5 planets in exaltation with the Moon conjoining Jupiter in Cancer Ascendant.

When Valmiki talks of the rising sign Cancer and exaltation of planets, it is strong and irrefutable evidence of the indigeneous origins of the signs (Rashis) and of the Indians knowing them thousands of years before the Greeks.

begins with definitions. In Vedic astrology too, there are definitions which apparently critics of astrology prefer to remain ignorant of because it would otherwise further dilute their arguments against astrology. It also helps them delude

themselves that they are entitled to omniscience when talking about Vedic astrology

Most people who condemn astrology are not even aware of the fact of the Indian origins of Jyotisha and that is a Vedanga. Astrology is Indian in origin

based on the theory of correlations between celestial phenomena and terrestrial events.

There is a feeling that it was Alexander, the Great, who brought astrology into India. If you look at historical facts, Alexander was born in 356 B.C. But we know Gautama, the Buddha, was born in 623 B.C. much before Alexander. The court astrologers examining Prince Siddhartha's chart and saying he would be the King of Kings or the Emperor of Renunciation is common knowledge with historical evidence. And much before this, in the historical epic Mahabharata, and even before that in the Srimad Ramayana, there are clear references to astrological facts and phenomena.

Vyasa, when he meets King Dhritarashtra before the war, speaks of the impending fortnight of 13 days, with 2 eclipses in it, as unusual and indicative of great slaughter and killing. The eclipses falling

within a 13-day fortnight are feared as filled with ominous portents.

A fortnight or Paksha is not two weeks, as we understand it generally. One Paksha or fortnight is 14 days, 43 Ghatis, 55-3/50 Vighatis duration and is the period between one New Moon and the succeeding Full Moon or the Full Moon and the next New Moon as defined in Surya Siddhanta. Every single term in Jyotisha is defined with great precision.

The 13-day Paksha is not possible when the mean motions of the Sun and the Moon are taken into account. It is possible only if true positions are reckoned. For calculating the true positions of planets, a high level of knowledge of astronomy is required. This and other episodes in the Mahabharata show that even as early as 5000 years ago, ancient Indians had advanced greatly in Jyotisha. And therefore, there is no truth in the statement that astrology came into India through the Greeks. *(To be continued)*

Doctor Speaks

What a Machine-This Human Body!

Prof. B.M.Hegde

Man has been around for nearly 9,00,000 years in 50,000 generations on this planet. Modern science and the so-called scientific medicine have been around for only a hundred years or so. If any one were to think that we live or die because of science and medical technology, we would soon realize that, in the last thousands of years, without the help of the latter, we should have been extinct like the dinosaurs! This machine, the human body, is built ingeniously and has elaborate self-correcting mechanisms, the immune system and the mind, that keep us going. Many times the present hi-tech set-up could upset the innate wisdom of the body.

A news item stated that when doctors went on strike in Israel

last year for a couple of months, mortality fell down significantly, making the prestigious *British Medical Journal* write an editorial "Doctors strike might be good for human health!"

Let us examine science and medical science in depth to understand the intricacies of Indian *mysticism* that has guided our lives for hundreds of years. Science is making hypothesis and refuting them, science is what scientists do. Any statement that can be refuted could only be scientific. "Moon's surface is made up of butter" is a good scientific hypothesis. Studying the moon dust could easily refute this. "God exists" is highly unscientific, as it cannot be refuted. But what we do not realize is that the statement that "God does not exist" is as

unscientific as the former, since this also cannot be refuted.

Indian wisdom of yore was the result of deep inner study of human consciousness by our Rishis (re-see). They also could re-see and research but not with laboratory instruments but with their innate wisdom and thinking. This comes very close to the "Uncertainty Principle" of Werner Heisenberg, one of the great physicists.

He claimed that his laboratory was in his own brain. He got most of his ideas after meditating on the Haines Mountains when confused. (Gadenken experiment = experiments in the brain). Between him and Erwin Schrodinger, another great physicist, they have taken quantum physics very close to Indian mysticism.

Breathing and Health:

Even the cavemen knew one thing. The difference between a living creature and a dead one is the absence of breathing. They

must have postulated that breath is God that comes in when one is born only to leave when one dies (beginning of monotheism). This is the origin of the word *spirit* (spires in Latin is breath). Spirituality as a word draws its inspiration and origin from the word spirit.

There is a concept in modern physics called "mode-locking". In any system in this dynamic Universe, the most dominant rhythm makes all other rhythms subservient to it. This was first shown in multiple clocks kept on a wall by Edward Lorenz of the weather prediction fame. In the human system the most dominant rhythm is that of breathing. Breathing controls every other body organ and dominates them. That was the reason why our Rishis made meditation (to reflect upon, ponder and contemplate) the key for human health and peace of mind.

Mind and Disease:

The ancient Indian wisdom of Ayurveda held the mind as the

root of all ills Viz.:

*Prasanna aathma indriya
manaha swastha
ithyabhideeyathe.*

(Happiness in the mind, senses and the soul would keep one healthy always)

In 1899, a thinking physician and a scientist, Charles Sherrington, got his professorship in the Liverpool University. In his first lecture he told the students that: 'Positive sciences can never answer the question: why? They could, at best, answer how or how much, but not why. A physiologist could say how does the heart contract, but would never be able to say why does the heart contract," he averred. It is true even today.

But quantum physics with the *Uncertainty Theory* of Heisenberg and *Cat Hypothesis* of Schrodinger, has brought science very close to Indian *mysticism* that many times could answer the question why. No scientist has seen either an electron or a lepton, but every scientist knows how they work.

All of us can feel the effects of leptons and electrons, although we do not even know whether they are waves or particles. Similarly, a man who is seriously ill on his deathbed many times feels the need for God and can even feel God in his life.

God has now come into the life of sick people in an elegant double blind, randomized controlled study of the effect of intercessory prayer (praying at a distance for others), published in the American medical journal *Archives of Internal Medicine*, showing that in patients, after a heart attack, admitted to a teaching hospital CCU, the half that was prayed for had significantly less deaths and reduced all count CCU scores, compared to the control group. The rest of the protocol for management, obviously, remained the same for both groups since the treating cardiologists and the patients did not know who was prayed for! Similar, but less rigorous, studies had shown similar results in the US earlier.

Our obsession with “*risk factor hypothesis*” having lost its teeth, I had put forward a new hypothesis of the aetiopathogenesis of illnesses*. The essence of the formula is very simple. “Diseases originate in the human mind (consciousness), the seeds being negative thoughts like greed, jealousy, hatred, anger, and depression due to frustration. When sown in a genetically fertile soil (correct genetic pattern), the seeds could grow well into the final tree with all its ramifications (disease), the manure being tobacco and alcohol in an otherwise conducive atmosphere (environmental pollution with all kinds of chemicals and other non bio-degradable matter.)”

This has been proven in more than five studies in leading western journals.

A large Canadian study, the American doctors study, the White Hall Civil Servants’ study in London and a Scandinavian study, have all shown that the *most important risk factors for both heart attacks and cancer*

have been depression and hostility. Anger was shown to be the major risk factor for strokes. Compare this with Ayurveda which wrote thousands of years ago:

Khrodha, Shoka, Bhaya, Aayaasa, Viruddannabhojana, Thaponnalaan....rakta pitta prachodayeth.

(Anger, depression and sorrow, fear, exhaustion, wrong type of food and sedentary living bring on all kinds of diseases!)

The management is also prescribed in the next stanza:

Nithya Hita Mita Aahaara Sevi, sameek shakaari, datha, samaha, sathyaapara, kshyamvaan,....aapthopasevi bhaveth aarogyam.

(Pleasing food in moderation, hard work, truthfulness and ethical life style, with the capacity to forgive any wrong doer, and treating everyone here as one’s near and dear ones would restore good health and maintain it.)

No other science has predicted medical prophecy so correctly. Western medicine has

been 'predicting the unpredictable" was the opinion of a great physicist, Prof. William Firth of the Strathclyde University in Glasgow, published in the British Medical Journal.

It is because they use linear mathematics to predict time evolution in a dynamic system that only follows non-linear mathematics. Ayurveda follows the Vedic non-linear mathematics.

Now for those that think Vedas are for Indians only and they are being propped up for the good of the forward castes etc. here is the Vedic verse which would settle that dispute forever. Vedas are forever and for all mankind.

That is not a religion but a culture of good living.

*"Janam bibrati bahudha
vivachsam
naanaadhramanaam prithvi
yathukasam, Sahasram dhara
dravinasya me duham
dhruvevu*

dhenuranapashuranti."

[The Universe bears people of various tongues (languages), different laws of development (dharmanaam-religions) based on their origins; give me (duh) a thousand streams of prosperity, like a steady (dhruva) milchcow to feed all of them]

*"Sathyam, brihad ritam
ugram vishwam dharrayanthi"
Rg. Veda*

(Truth and highest ethics, applied sternly to our dealings only, could keep this world going).

The above two statements should settle the doubts in the minds of the Max Mullerians about the real meaning of Indian culture!

(To be Continued)

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Promoting People's Media – 2

Justice P. B. Sawant

While the government abuses can be corrected through the legislature and the electoral process, the private media outlets being unaccountable, their abuses cannot be corrected.

Article 19 (1) (a) which guarantees fundamental right of free speech and expression and includes the freedom of the media, does not prescribe any qualification for running a media outlet. The result is that anyone without even educational qualifications but having or commanding sufficient financial means to run it, can start a media outlet.

There are newspapers in the country which have a circulation from no more than 100 copies to about 12 lakh copies. They are in English and different regional languages, and are published from village level to the national level. They are published with different motivations and for different considerations.

As many as 15,000 such newspapers are published either

regularly or irregularly and those which require a big financial outlay, are run either by affluent families or business houses.

There is not a single business house of repute in the country which does not control directly or indirectly one or the other newspaper. The reason is obvious. The media is not only run as a business in itself but is also run as a power to promote and facilitate the other businesses belonging to the media-owners.

The major source of revenue of the media, whether print or electronic, is advertisement. The contents of the media have, therefore, to be necessarily

Excerpted from the first V.K.Narasimhan Memorial Lecture delivered by Justice Sawant, Chairman, Press Council of India, on April 25, 2001 at Bharatiya Vidya Bhavan, Bangalore.

advertisement savvy and the advertisers and the advertising agencies have, often, a say in them. Some of the media barons run chain newspapers with several editions of the same newspaper being published even at the district level. Some others publish more newspapers than one. Some are multi-media operators and own both newspapers as well as TV channels.

The media contents are also controlled by the media owners, the editors and producers, and by the correspondents internally. Where the media owners run other business, they are also subject to certain influences dictated by business interests and often covertly come to be controlled by the authorities from whom licenses, permits concessions, and facilities of various kind have to be secured, to run those business.

Since the trend in the media for the last few decades is to use it as a business enterprise for earning the maximum possible profit, it is run with an eye on the cash box and only that news is given importance which brings in more circulation or viewership. On

circulation and viewership depend not only the revenue from circulation, but also the revenue from advertisement.

More the circulation and viewership, more the advertisement. Guided by the market philosophy and by the interests of other businesses run by the media owners, the contents of the media are not only market-oriented but even particular business oriented.

In the circumstances, even the watch-dog role of such media becomes selective. Some individuals and institutions, some events and developments, some scams and scandals and some causes are either neglected or sup-pressed while others are exposed or highlighted.

It is not the utility of the news and the views to the people but that to the media owners and their businesses which come to govern the contents of the media. What is more, the powerful media and its satellites also come to be in cahoots with the foreign interests to advance their causes. It helps them to augment their revenue directly or indirectly. The media

becomes, in some cases, a dependable major ally of some foreign countries, foreign business interests and multinational corporations. It is their agenda which is sometimes promoted by a section of the media obviously for some gain.

The government media—whatever the colour of the party in power, is always tilted in its favour and is hardly sympathetic to those who are opposed to and critical of the government. That has to be expected. Often government exploits even the media to its own use and advantage through various subterfuges and devices. Since the government can distribute various favours and patronages, it can always bend and does make even the private media to toe its line and to recruit it for its own propaganda. The media owners who run other businesses are particularly prone to falling a prey to these baits. In short, not only the government media can be expected to be independent of government, but even the private media may sometimes also be expected to operate under the influence of

government.

This is not to deny the Government its right to run its own media outlets. Those who are averse to the government running its media either betray ignorance of the realities of democratic life or have their own vested interests to serve. Though today we are living and operating in a democracy, most of us still carry a hangover of the concepts and mindsets of the past authoritarian regimes where government stood as a third party alienated from the people. In a democracy the people elect the government. It is of, for and by them. People have a right to participate in the day-to-day governance of the society and also to change the government whenever they desire. The relationship between the government and of the people has, therefore, to be of constructive opposition and not adversarial. Whether the government is of the political minority or the majority, it is the most representative institution of the society compared to any other institution.

The government has to have a constant dialogue and

interaction with the people. To do so, it must have its own media outlets and it cannot be forced to depend upon the media run by others.

To deny the privilege to the government of running its own media is itself undemocratic. If the private individuals and institutions can claim a democratic right of running the media outlets and for purposes of their own, including running them as pure businesses for making profits, the government which wants to run the media for interaction with the people as a legitimate democratic exercise, can hardly be prevented from doing so.

In fact, the government is fully justified in doing it. If the government abuses it, so do the private entities. The abuses have to be corrected. While the government abuses can be corrected through the legislature and the electoral process, the private media outlets being unaccountable, their abuses cannot be corrected.

In many democracies the

private media occupies the entire media—space and in all democratic societies, the major space is occupied by it. It has characteristics of its own. In the first instance, it is almost always run as a business with the sole purpose of earning profits. The freedom of the media being the foundation of democracy, cannot countenance any qualifications or special restrictions on the right of the individual or institution to run its media outlet or on the manner in which or the purpose for which it may be run.

There is no doubt that the media to be independent has to be economically independent and must survive to carry out its functions. But to run a media outlet as an economically viable enterprise and therefore to earn sufficient profits to make it economically stable and independent is one thing, and to operate it with the sole object of earning profits to the neglect of its obligation to the people as the media, is a quite different proposition. While the former is legitimate, the latter destroys its

very raison d'être.

The media, though a public institution, has become a private industry, with its business practices entering it. What is important is to note that since the private sector media with its aim of making money is not always expected to represent the views, the interests and the concerns of the people, nor may it give voice to the problems and the grievances of the society which is outside the scheme of things of its consumers.

We need a media that covers and represents all sections of society and their views, hopes, aspirations and problems, and those which may not be represented either by the government or the private media.

In a democracy, all institutions of both the political and civil society have to be democratic in their composition and operations. The media is not only a pillar institution but is a foundational institution, in that on the information it disseminates depend mostly the decisions of all institutions and

individuals. Its operations cannot be left solely to the arbitrary will of a few individuals. Much less can the society be indifferent to its functioning.

There are different modes and manners of ensuring democratic functioning of each institution and there cannot be a uniform method of securing it. The measures of ensuring such functioning depends on the nature of the institution, the role it plays in the society and the manner in which it functions or is expected to function.

Decentralization of the media whether print or electronic, will go a long way in ensuring democratic functioning in a lively manner. Care has to be taken that even at the lower levels, the decision-making bodies represent the local population drawn from all sections of the society and those operating the media also identify themselves with their work.

The need is to have plural media establishments— independent corporations, trusts, co-operative societies, niche

news-papers etc. which ensure free flow of information unobstructed, either by internal or external forces. Ultimately, it depends upon the personnel manning the out-fits both at the decision-making and operational level. They will ensure that they counter check each other and together present a balanced information which is needed by the citizens to take well-informed decisions and to secure the accountability to the people, of all those who exercise public

power. The people must realize that they can no longer remain indifferent to the media and to its functioning. The media has become a part of their life and is increasingly occupying space in many vital aspects of their private and public life. It is time the people realized that they have to play their due role in ensuring that the media serves the needs of the society and fulfils its duty towards it. The promotion of the people's media is a measure in that direction.

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Janmashtami

Krishna Jayanti

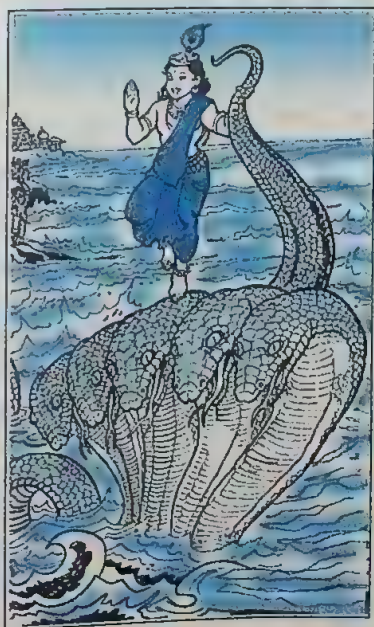
P. V. Jagadisa Ayyer

Vishnu, the preserver aspect of the universe and one of the Hindu Trinity, takes birth in this world whenever it is overburdened with evildoers and sinners, who by their wicked actions upset the equilibrium of the earth.

One such incarnation is his birth as the son of King Vasudeva and his wife Devaki Devi of bygone ages as Sri Krishna, and his story is recorded in *Bhagavatam*.

Born to rid the world of the wicked, he was secretly brought up by the chief of the Yadavas (cowherds) to whom he was taken as soon as he was born, since his uncle Kansa considered him an enemy and wanted to get rid of him as soon as he was born, by killing him.

The birthday of this marvelous child is celebrated as a festive and sacred day on the eighth day of the dark fortnight in the month of Sravana called Avani in Tamil which corresponds to the English months of August-September.



The festive day is known by different names. Some call it Krishna Jayanti day. A few call it Janma Ashtami day, while a good many call it Gokula Ashtami and Sri Jayanti.

The story relating to the advent of this mighty soul on earth is as sketched below:

Mother earth brought to the notice of god Vishnu that the population of the earth had enormously increased, that virtue was being trampled down by the tyrannical wicked and that she felt the burden unbearable. Vishnu thereupon consented to rid the earth of the superfluous population by destroying the wicked. To accomplish this, he took birth as the son of a king who was under the persecution of his brother-in-law, Kansa, a veritable demon in human shape. But he had to be secretly brought up by others to avoid being put to death by his cruel uncle.

He accomplished the main object of his incarnation on this earth by having punished the

wicked and helped the virtuous. He fixed the Dharma of each individual on a permanent basis, and proper arrangements were made for the protection and guidance of the world.

This avatar or incarnation of Vishnu is a typical one since he had combined in his divine personality the three aspects of creation, preservation and destruction to demonstrate to the world the oneness of the cosmic deity.

That he was a typical child and his boyish pranks and escapades demonstrate ideal child described in prose and verse and read and sung by thousands of people. His adventures with the *gopis* and the manner in which he made all love him, shows that he was a youth of marvelous beauty and an ideal lover.

The destruction of the wicked and the masterly manner in which he conducted military operations shows that he was a warrior to the core, unparalleled in the annals of any history. A wise counselor he assuredly was,

and it is demonstrated by the decision by the Pandavas under his instructions. The teachings imparted by him to Arjuna on the battle field, graphically described in *Bhagavad Gita*, reveal him as the greatest philosopher of all ages and times, and a yogi of the highest order.

Though there are innumerable temples dedicated to Vishnu, the numbers dedicated to his incarnation as Sri Krishna are few and far between. The reason for this is perhaps that people have taken to worship him through paintings and not through temple images.

The various forms in which Sri Krishna is worshipped are, (1) the Bala Gopala Krishna or the baby Krishna, (2) the crawling Krishna or Krishna as a child on all fours, (3) Govardhana Uddhara Krishna or Krishna who lifted up the mountain, (4) Venugopala Krishna or the cowherd Krishna with the flute, (5) Kaliyamardana Krishna or Krishna in the posture of dancing on the head of a serpent to punish the same for its

wickedness and (6) Radha Krishna and Rukmani Krishna or Krishna in company with Radha and Rukmani.

In the great Mahabharata war, Sri Krishna acted as a charioteer to Arjuna, also called Partha. Hence he derived the name Parthasarathy or the charioteer of Partha. A temple is dedicated to him in this aspect at Triplicane in Madras, known as Sri Parthasarathy temple and it is one of the important temples in southern India. There is also a temple dedicated to Sri Krishna in Conjeevaram and it goes by the name Pandavadhoothar temple or the temple of Krishna who went as a messenger of the Pandavas.

The temple in Mannargudi in the Tanjore district is known as Rajagopalaswami temple and it is dedicated to the memory of Vishnu's incarnation as Sri Krishna. There are also temples of this god in the holy place called Udipi in the South Canara district and at Trivanjikolam near Iringalakuda on the Shoranur-Cochin railway line.

A Festival of Joy

Onam in Kerala

P.N.S.

Onam, the festival par excellence of Kerala falls on 31st August 2001. From 22nd August, for the next ten days not only Kerala but every home of every Malayalee anywhere in the world will be in the grip of excitement, gaiety, mirth and piety. Malayalees firmly believe that on the day of Onam, Emperor Mahabali visits the home of Malayalees to watch them in a state of happiness and joy.

Mahabali was a Lord whom his people loved. The descendents love him still. The rest of the world considered him to be imperious, ruthless and a terrible aggressor who had to be put down. Lord Mahavishnu therefore assumed the form of a brahmin lad and timed his approach to the Emperor when he would be in a generous mood. As it happened,

Mahabali was engaged in performing a *yagna* with the aid of his preceptor Sukracharya. At a *yagna* it is customary for the *yajaman* to give gifts, especially to brahmins. When Vamana approached Mahabali, he welcomed him and invited him to ask for whatever he desired. Sukracharya, who had realized that Vamana was, in reality, Lord Vishnu, tried to restrain Mahabali. He, however, said that he would stand by his word.

The diminutive Brahmin boy merely asked for three measures of land, to be measured by his own steps. Mahabali then poured water signifying the grant of his wishes. Immediately, Vamana began to grow and assumed such dimensions that with only two strides he measured



all that belonged to Mahabali. Vamana then asked for the third measure and having given everything he owned, Mahabali bent his head signifying that the third step can be on his own head.

Though he had vanquished him, Lord Vishnu was pleased with the Dharmic attitude of Mahabali and sent him down to *Patala* to be its Lord. He also promised him the position of Indra of the cosmos after *Pralaya*.

Over and above these he asked him to seek one more boon. Mahabali said that he

considered this day of his surrender to Him sacred and said that people should remember this day and engage themselves in festivities and joy and that he should be able to visit them on the day year after year. Onam has now become so popular that it is now celebrated as the State festival of Kerala.

To any Keralite anywhere in the world Onam, however, is a time to rejoice, a time to be together, a time to be merry, a time to be generous and a time of prayer and thankfulness.



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Mukundamala of Kulashekhara

Dr. (Prof.) T.S.Krishnamurthy

Mukundamala—a garland of devotional praises, in honour of Mukunda or Lord Krishna—Vishnu, is a charming Vaishnavite lyric written in about 700 AD, by King Kulashekhara of Kerala, whom tradition identifies with Kulashekhara Alwar, the Vaishnava saint, who is the author of some of the Tamil poems included in the 4000 stanzas, called the 'Divya Prabandha'. However, the identification is disputed.

The fifty odd verses are written in chaste, direct and markedly simple style and have gained great popularity, like Bhajagovindam of Sri Shankara. Grace of diction, abundant alliteration in these verses not only add to the enchanting melody of the verses, but also make the expression of exuberant devotional emotions impressive.

The magical beauty and charm of these lyrics has made every student of Sanskrit devotional

Mukundamala of Kulashekhara

(Sanskrit Text with English Rendering),

English rendering by:

Kalluri Suryanarayana,

Pages: 1-56, Price: Rs.45/-

(1st Edition—Jan 2001),

Publishers: Sankhyayana Vidya

Parishad, H. No. 2-12-34,

Annapoorna Colony, Uppal,

Hyderabad (A.P.) 500 039.

lyrics commit it to memory.

The present edition is brought out by the house of Sankhyayana Vidwat Parishad. A literal English translation is added immediately after each stanza, which is followed by a concise commentary. A word to word literal translation is not effective to the readers. Instead, a free-rendering could have served the purpose. In the 'Nivedana' or introduction, the editor has given a brief account of the author Kulashekhara, the saintly King and his devotion to the Lord.

World of Books

Vedanta Philosophy

Prof. P. Sesadri

The author of the book under review, Dr. Ramesh M. Dave, is a well-known writer for his many works on Swaminarayana movement. He comes to us, this time, with a big volume in English on the Vedanta Philosophy of Shri Swaminarayana.

Shri Swaminarayana (1781 A.D. – 1830 A.D.) who is more popular as a socio-religious

reformer and the proponent of neo-hindu movement of *Swaminarayana-Vaishnavism*, which despite being a Vaishnava tradition regards Shiva, Parvati-Devi, Surya, and Ganapati as highly adorable deities besides Supreme Lord Narayana.

The author contends that this *sampradaya* is not merely a religious movement, but also an important school of *Vedanta* philosophy known as

Navya-Vishishtadvaita:

The Vedanta Philosophy of Shri Swaminarayana By

Dr. Ramesh Mahipatram Dave,

Publisher: Akshara Prakashan,

Mumbai – 400 014,

Sole Distributor: Swaminarayana Aksharapith, Shahi
Baug Amdavada – 380 004,

Gujarat, India (2000),

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Navyavishishtadvaita. Shri Swaminarayana is the last among the *acharyas* of the vedantic heritage, and hence, deserves full attention in the history of Indian Philosophy.

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In the vast gamut of 24 chapters, the author brings out beautifully the subtleties of metaphysics, theology, aesthetics, epistemology, psychology, ethics and eschatology.

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World of Books

Roses in December

An Autobiography by M. C. Chagla

Who, among the intelligentsia, and even outside that charmed circle, has not heard of M. C. Chagla? Towards the end of his life he became a legend; and even halfway through he must have been among the best-loved personalities in the country. No award is given for guessing why. For one thing, as judge, he was always known to have a soft corner for the underdog. A poor man was more likely to win his case if it came before Justice Chagla.

Yes, he began his career on a low key as a professor at Bombay's Law College. Thence he became successively a Judge of the High Court and then its Chief Justice—the first Indian Chief Justice. He went from success to success and made his mark at whatever he was destined to be: Vice Chancellor

of the University of Bombay, member of the Law Commission, Acting Governor of Bombay, *ad hoc* judge of the International Court of Justice at the Hague, India's Ambassador to the United States and India's High Commissioner in London, a member of the Nehru cabinet serving first as Minister of Education and later of External Affairs.

Few either before him or after have achieved such distinction. But for all that, there he was, modest, unassuming, caring, concerned about civil liberties and freedom who, in the evening of his life, had the courage to stand up against the Emergency and dare the authorities to put him down.

When he was past seventy—in 1973 to be exact—he was persuaded by his son to write his memoirs. He took time off, often

to dictate from notes. He particularly remembered the line: "God gave us memory that we might have Roses in December". In the evening of his life he indeed harvested roses in December, which is the title of this charming—and revealing—memoirs.

It should surprise no one that this is the eleventh edition! That is the measure of the excellence of this remarkable work that recalled another day and age. This edition carries a touching preface by his son, Iqbal. It has the same stamp of excellence that is the hallmark of **Roses in December**.

What is so charming about this autobiography is its total transparency. Mr. Chagla is not shy about admitting to his 'failures' if such they were. The Supreme Court reversed a ruling of his in an excommunication case, for example.

Comments the author: "If one is permitted to say so, I think the Supreme Court took too narrow and rigid a view of the law, and refused to interpret it in a manner

which would help the larger public interest".

If ever there was a secular Muslim in India, Mr. Chagla is the one. And he had no qualms on that score. As Education Minister it had fallen on him to pilot the Aligarh University Bill in Parliament. Muslim sentiments had been roused to pitch of fanaticism. The then Prime Minister, Lal Bahadur Shastri was very concerned. It turned out that the debate was to continue on a Friday. Shastri wondered whether Mr. Chagla was agreeable to postponing the debate by a day, considering that Friday was for Muslims a day for prayers. Mr. Chagla was not agreeable. Postponing the debate to meet Muslim sentiments, he told Mr. Shastri, would set a bad precedent in a secular country. What if other Members asked for suspension of business on their own important festival days? He got his way, but makes no song and dance about his secularism. Nor does he put on air of secular superiority. "I am mentioning

this," he writes in his autobiography, "just to underscore the point that Shastri's attitude towards the minorities was not politically motivated".

As he saw it, Shastri was not thinking of their votes or of the strength that his party might acquire by the support of the Muslim minority but of maintaining cordial relations with it. It is Mr. Chagla's greatness that he could be so understanding. A lesser man would have attributed ill motives to the Prime Minister.

What is most endearing about Mr. Chagla's memoirs is his willingness always to be charitable, even when he strongly disagrees with a colleague. He had no reason to be happy with Indira Gandhi, especially after what she did during the Emergency which he had opposed with all his might. But he says of her: "I have never known another case in which a person has been transformed with such dramatic suddenness from a mere novice to master

craftsman".

The book abounds with anecdotes as such a work is bound to be, considering the people Mr. Chagla knew and worked with, starting from Mohammad Ali Jinnah and ending with Jawaharlal Nehru. But throughout his life he retained his sensitivity and compassion even under trying circumstances. His personal philosophy was simple. He writes: "There is nothing I have valued more than intellectual integrity, the right to call my soul my own, to dream my own dreams and sing my own songs. There is no sin worse than sinning against the light - whatever your light might be. Whether you call it your light or your conscience, it is the only beacon by which you can steer your bark through the rough and stormy sea of life..." Indeed, the most revealing chapter in this book is the last which is rightly described as 'Personal'. What did life teach him? He says that it taught him to be kind and compassionate,

to understand and not to judge, to build bridges across misunderstandings and conflict and to be non-attached to life and all that pertains to life. This book shows that he lived this philosophy to the hilt.

In ways that even he probably did not quite realise, he was acting according to the tenets of the *Gita*, of doing one's allotted work without desiring the fruits thereof.

Mr. Chagla writes about ideas, issues and imperatives as he does about people and personalities and even when he is critical he is gently, even sadly, so.

Thus, when he strongly opposed the 24th and 25th Constitutional amendments introduced by the Law Minister, Mr. Gokhale he could write: "I confessed that it was to me a sad spectacle: an ex-Judge delivering the funeral oration on, and performing the obsequies of, Fundamental Rights which had been guaranteed to the citizens of India under the Constitution".

Roses in December is a book to be read, and re-read and read all over again and digested. Whether he writes about the judiciary, administration, diplomacy or of life itself, Mr. Chagla brings to his work a sharp mind, a tolerant outlook and a sense of decency and decorum that marks him out not only as a perceptive analyst, but also as a great gentleman and human being.

Sometimes frustration creeps in and even a sense of inadequacy. But that only reflects the essential humanity of the man whose statue in the Bombay High Court—within the Court—bears these words: "A great judge, a great citizen and, above all, a great human being".

And, in retrospect, with that said, all is said. Shakespeare might have had such a man when he wrote: "His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world: 'This was a man'!"

—M. V. Kamath

The Big Swelling Sea-2

Kalki

Two weeks passed by slowly. Three days before the full moon, Neelakantha Brahmachari planted himself at Ramabhadra Sharma's house. He had a constant stream of visitors. I too went to see him once or twice. Undoubtedly he was a man of learning and keen intelligence. But were things really going to happen the way he said they would? Was the British Empire going to fall in a single day? I was stunned by the very thought. However, I resolved to do my duty.

On the eve of the full moon, the monk came to Sharma's bungalow to offer words of encouragement to Ponniyamma. He opened the gate and entered the compound. There was no one in the garden. The persons who needed information had made their enquiries and gone up the hill. Only Ponniyamma remained, talking to her five-year-old

daughter. When she saw the monk she hurried out of the hut.

"Swami! Why have you come at this hour? There are no menfolk here!"

"Ponniyamma, I have not come to spend the night here. I have work up on the mountain tonight. I am leaving at once. I came in such haste only to fulfil my promise to you."

"What promise, Swami?"

"About your husband. Your husband stands in great danger this very night. The man who was here for the last three days, that Brahmachari rascal, do you know where he has taken your husband? To the Shenbaga Devi temple up the hill. More than twenty persons shall assemble there tonight. They have gathered to sacrifice your husband to the Goddess."

"Ayyo!" Ponniyamma screamed.

"Well, what did you think? Aren't they sorcerers from Kerala?"

Still, if you do what I tell you, your husband can be saved."

"I will, Swami!"

"See, in this letter I have written everything down in detail. This must be taken to the police station at Tenkasi. If you do that, the police will stop the sacrifice and save your husband".

"Why do you need the police, Swami? I will myself go and save my husband."

"Silly girl! They are twenty in number. What can you do against them alone? They will sacrifice you along with your husband."

Ponniyamma looked thoughtful.

"I will go Swami," said she as she took the letter.

"I went up the Kuttralam hills as day swooned into darkness.

'As I trudged on, lost in thought, I felt I was being followed. From their voices I guessed there were two persons. Surely they were Vanchi and Dharmarajan...?

There was something I had to do before they joined me.

As soon as I turned a corner in the mountain path, I entered the

forest, covered a short distance, and hid myself behind a rock. I took off my disguise. I wrapped the beard and wig in a big handkerchief and tied it up. I put the bundle into a tree hollow that I had marked. I returned to the path expecting those two would have gone ahead. But the path was empty as far as the eye could see.

When I reached the wooden bridge I sensed men coming up behind me. I stopped and waited for them.

'Vanchi and Dharmarajan! However did they manage to elude me on the way? As usual Vanchi had his little leather case. But he carried a small bundle as well.

The three of us trekked on amidst banter and laughter.

It was about ten at night. On the flat rock beside the Shenbaga Devi Falls, some twenty-five men sat in a circle. Crackling logs lighted up the place.

As before, Neelakantha Brahmachari took the lead. He thundered on and on like one possessed. He dwelt on the loss and suffering undergone by the nation since the white man

established his rule over the holy land.

Finally he said: "Friends, the moment for action has come. NOW". Let those who have not taken the pledge do so now."

"In the assembled group, twenty men had already taken the pledge. Five had yet to do so. I was one of the five.

Madathukadai Chidambaram Pillai read out the pledge. The words sounded dreadful.

"I shall sacrifice my life for the sake of my motherland, for the liberation of Bharat Mata. I shall give implicit obedience to my leader. If I betray my trust, may I be sacrificed to Mother Kali".

These were the important statements. The pledge had to be signed in blood—the thumb dipped in the blood from a cut inflicted on your hand and the print affixed on paper. Water reddened with *kumkumam* had to be drunk before a picture of the Goddess Kali.

After the ceremony Neelankantha Brahmachari said to us, "Friends, now I can announce the date. It is fixed for the new

moon day. All those who have taken the pledge must pick out a white man and keep following him. The job must be finished on new moon day. After that, try to escape. If you can't escape shoot yourselves and enter the warriors' heaven! Those who don't possess arms may go to Puducheri and take what they need. But we are short of funds. Therefore, before the new moon, all of you must collect at least a thousand rupees and hand it over to me."

Vanchi Iyer stood up. Looking straight at our chief he said: "Sir, with one or two exceptions, the Tenkasi police station has all our names. So my nephew in Tenkasi informed me this evening. He is a clerk at the police station. It seems an anonymous letter has reached the police. He warned me to be careful."

"Then there is a traitor in this group. Who is he? In the name of Mother Kali, let him own up!"

"There...! There's Mother Kali!" bellowed Subbiah Pillai. We turned to where he pointed. At a little distance, on the edge of a rock, a woman stood with flying

hair and tearful eyes. She was breathing hard. It was possible to mistake her for Mother Kali. However, I could see that she was no avenging goddess, but Ponniyamma.

Murugayyan knew so too. He looked at our chief.

"Sir, the woman is my wife Ponni. Let me find out why she is here."

As soon as Murugayyan walked away, Vanchi said, "Don't you understand what I told you? Someone has come to know of our secret meeting. That woman had a letter with her this evening. It was addressed to the Tenkasi police station. It contained information about our meeting here."

"How do you know all this?" Sankara Iyer's anger rang out.

Murugayyan and Ponniyamma came up to the group. She had a letter in her hand. Murugayyan handed it over to the chief.

Running his eyes over it the chief asked, "This is a strange letter. Who gave it to you, Amma?"

"A bearded monk gave it to me, Sir!" Ponniyamma answered. "I have often seen him here at

Shenbaga Devi."

"Can anyone guess the informer's identity?"

"Who is it? If you know his name, say it without fear."

"There ...! That man looks flustered. Ask him to open his bundle."

"Subbiah Pillai, take Vanchi's bundle and see what it contains."

Subbiah Pillai pounced upon Vanchi, grabbed his bundle and opened it. Out fell a wig and a beard.

"Friends! There is no doubt that Vanchinathan is the traitor. And this letter is in his handwriting!" Neelakantha Brahmachari shrieked.

Meanwhile, Vanchi did not remain idle. Before anyone could guess what he was up to, he had opened his leather case and jumped up with a shining revolver in his hand.

Vanchi swung the revolver around to point it successively at every one of us and said, "Friends! This revolver has six bullets. I had reserved them for an important task—to take revenge on those who had forced Chidambaram

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Chetana

for women

Spirit of Freedom

Ninety-year-old Smt Subhadra Ghosh was among the first batch of women to post-graduate from Bombay University. When asked about her participation in the country's struggle for freedom, she began to speak softly of those exciting times.

Young people in those days had only one word on their lips: FREEDOM! Every spirited youngster took part in the country's struggle for freedom. 26 January, 1930 was the day the Congress had selected as the country's independence day. As president of the Congress body in Bombay, I, along with some others, was hoisting the tricolour on the sands of Chowpatty, when a Sikh youth shouted loudly:

Up, up Hindustan!

Down, down Englishstan!

Hearing this, the police swooped down on us and arrested all of us. One of the boys

arrested, when asked for his name replied: "Bandar!"

When asked for his address, he replied, "Gandhiji ke bandar, jail ke andar!"

I recall the time when Shanti Ghosh, who later became my husband, and his group of over hundred students courted arrest. They went to court singing *Amar Janma Bhoomi*, a fiery, patriotic Bengali song that was on the lips of every Bengali *satyagrahi*. The British magistrate liked the song so much that he asked the boys to sing it again before they were led away to prison.

And as she spoke about the song, her elderly sister-in-law who was sitting beside us suddenly stood up and began singing it, in a voice charged with emotion. Her daughter Nandita Sinha and granddaughter Supriya joined in and for a few minutes we were transported back in time.

Never Say Die

The widow, Matangini Hazra lived in a village near Tamluk in District Midnapur, Bengal. She was past 60 and an opium addict, when she was drawn to the freedom movement in 1932.

From then on, she could be seen at every meeting called by freedom fighters in that area. She used the charkha and wore clothes made from yarn spun by herself. To her, Gandhiji was next only to God. When

the governor of the province came to Tamluk, she was at the head of the women's procession shouting, "Go back Lat Saheb." She was arrested and sent to jail.

During the Quit India Movement, it was decided to capture the government offices at Tamluk. A huge procession advanced towards

the town. Matangini Hazra was at the head of the women's batch. It was certain that there would be firing, so women were kept in the middle. But as the procession neared the sub-divisional



office, there was a sudden commotion and men in the vanguard started running back. An army and police contingent was standing there ready to shoot at the processionists.

Matangini Hazra shouted to the men to stop running and snatching a tricolour from a young man's hand, forged ahead. She was ordered to halt, but she ignored the order. She was warned that if she did not stop, she would be shot dead. But the intrepid old woman replied, "All right, shoot me

down. I have come to face death." Shouting "Bande Mataram" she advanced with steady steps. A shot was fired and it broke her left hand in which she was holding the flag. She shifted the flag to her right and carried on. The second bullet shattered her

right wrist. She clasped the flag to her chest with her broken hands and tried to advance. The third bullet pierced her forehead. She fell down dead but still holding onto the flag. She was 73 years old at the time.

Freedom at Midnight

IN 1942, I was 13 years old, a student in Bombay. That year the Quit India resolution was to be discussed at the Tejpal Hall in Gowalia Tank.

On 9th of August, when all the leaders were arrested, we boycotted school which was then closed for four months. All of us got busy collecting Congress circulars and distributing them to everyone. It was not a big job, but we felt proud that we were doing something for our country! Gandhiji was released in 1944. When he addressed a meeting at Vile Parle, I was very near the stage during his speech. I consider that as one of the most

memorable days of my life.

What was I doing on Independence Day 1947? A group of us went Mumbai at night on foot. Fort area and other buildings near the Gateway were illuminated. We saw people dancing with joy. We were happy too, but wished the horrors of Partition could have been avoided. "My message to the youth of today is: *Gussa karna seekho!*" Learn to get angry at any injustice done to you or anybody else. Get angry and fight back!

—*Mrinal Gore*

Mrinal Gore is a social activist of Mumbai and a former member of the Lok Sabha.

Golden Girl

KANAKALATA BARUA lost her parents one after the other by the time she was 14. She was brought up by her grandparents. She was diligent in her studies and did more than her share of the household work.

It was a period of turmoil in the country and talk of freedom was in the air. Like many other youngsters of her time, Kanakalata felt a passionate desire to help free her motherland.

On 18 September 1942, a few weeks after the 'Quit India' resolution had been passed, a leader in Tejpur in Assam gave instructions to hoist the tricolour on all police stations and government buildings in the district. The 16-year-old Kanakalata was determined to participate in the hoisting of the flag on Gohpur Police Station near which she lived. The people had been asked to gather at a place some distance away from

the police station on the morning of 20 September. Kanakalata quickly finished her household chores. Then she said to her younger sister, "Let us have breakfast together. God alone knows whether we shall meet again."

Kanakalata led one of the groups that advanced towards the police station shouting slogans like "Glory to Mother India", "Mahatma Gandhi ki Jai."

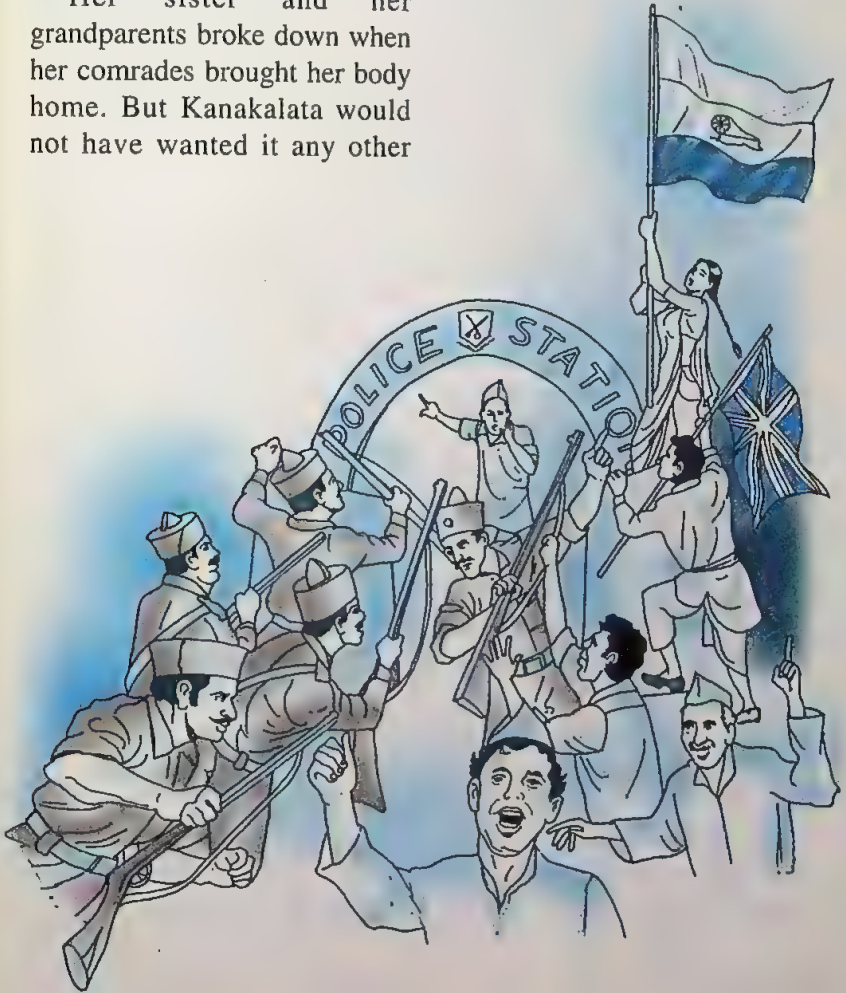
The officer in charge of the police station warned them not to advance but Kanakalata pressed forward saying, "Don't try to stop us! We shall leave only after putting the flag up!"

The police opened fire. Some people from the group turned and fled but Kanakalata continued to press forward. The police fired again and Kanakalata was hit in the chest. Others around her were also felled by the bullets but now they were very close to the police station and one of the group, Ram Pati Rajkhoa snatched the

flag from the dying Kanakalata, climbed to the top of the police station and planted the flag there.

Her sister and her grandparents broke down when her comrades brought her body home. But Kanakalata would not have wanted it any other

way. If she had had another life to give she would have gladly given away that too for her beloved country.



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Nandana

SPOTLIGHT

A Father's Advice

MY Venkanna Dadaji sacrificed his studies and plunged into the freedom movement in 1942. He and four others burnt down a post office, two police chowkies and once attacked a police picket to snatch uniforms, rifles and cartridges.

He carried a prize of Rs.500 on his head. He escaped from many traps but was eventually caught and produced in court. Because of his tender years he was awarded only 6 months' imprisonment. He was kept in Hindalga prison, Belgaum.

One day, his father, a village official, visited him. The jailor knew him so he greeted him saying, "Come to see your son? He refuses to submit his confession. It would facilitate his

release. Please advise him."

"I will, if you leave us alone," said his father. The jailor obliged.

After the visitor had gone, the jailor gave Dadaji paper and pen and asked him to write his confession. "I won't," replied Dadaji. "Have you no respect for your father's wishes?" asked the jailor. "I do," said Dadaji. "That is why I don't want to confess."

Years later when my Dadaji narrated the story to me I asked him what his father had advised him to do. Dadaji laughed and told me.

"Look, Venka," his father had said to him. "Do not confess even if you are beaten. Suffer it for Bharat Mata. If you are hanged I will still have four sons. We will all be proud of you."

—Sanket S. Katti, Karnataka

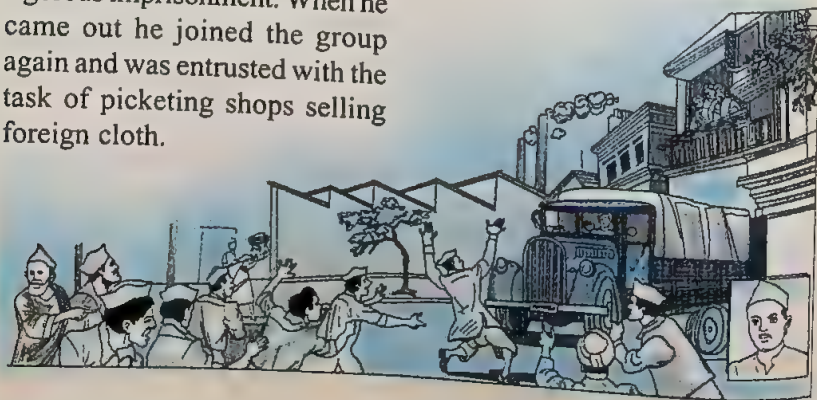
Babu Genu

When Babu Genu was 22 years old his mother wanted him to get married. But the young man whose education had not proceeded beyond primary school had become an admirer of Gandhiji and had decided to dedicate his life to the service of the country.

He left his village in Pune and migrated to Bombay where he earned his livelihood as a labourer. In 1930 during the Salt Satyagraha, he joined a group of volunteers who raided the Wadala salt depot. He was arrested and sentenced to rigorous imprisonment. When he came out he joined the group again and was entrusted with the task of picketing shops selling foreign cloth.

On 12th December 1930, he and other satyagrahis lay down in front of a truck that was carrying foreign cloth from a godown to shops in the city. The police dragged the satyagrahis away and allowed the truck to pass.

Babu Genu decided that come what may he would not allow another truck carrying foreign goods to pass. When the next truck came along, he lay down in front of it with the others. Again the police dragged them away. But this time before the truck could



pass, Babu Genu in an act of superhuman courage, threw himself in front of it. The truck ran over him and he became unconscious. He succumbed to his injuries soon after.

The simple labourer's sacrifice touched the hearts of thousands of his countrymen. The news of his death was conveyed to his mother by Kasturba Gandhi.

Rajaji on the Raj

In 1937, when Rajaji was the chief minister of the erstwhile Madras province, he handed over an envelope to his assistant and asked him to paste a stamp on it.

The assistant stuck the stamp, but upside down.

Noticing this, Rajaji thumped

the fellow on his back, saying,

"Well done, my boy! For so many years we have been trying to overthrow the crown and here you've turned the crown upside down in a second!"

The stamp featured the picture of King George.

Vanarsena

Belgaum town was a hotbed of the freedom struggle in Karnataka.

I was a boy of eight years then.

One day on my way to school I saw a huge procession. A young lady holding the national flag was leading the procession. Suddenly the police arrived and began to beat them with lathis. Many women in the procession still dared to proceed. They got severely hurt on their heads

and shoulders. They fell down. But they never ran away.

Those were thrilling and memorable days. Looking back I feel proud that I was part of the great struggle though my contribution as a boy of eight was to take part in the Prabhat Pheri. We children were convinced that the British left the country because we all screamed Vande Mataram and Bharat Mata Ki Jai!

—Surendra Koulagi

The Noble Barhats

Keshari Singh Barhat (b.1872) was a man of many parts. He wielded a facile pen in Hindi and Rajasthani and was well-versed in Sanskrit, Prakrit and many modern Indian languages. But spurning a worldly career, he cast his lot with the freedom fighters. He founded the Rajasthan branch of Savarkar's

Abhinav Bharat Sabha. Implicated in the Arrah Dacoity case, he was arrested, tried for conspiracy to overthrow the government and sentenced to life imprisonment. He was released under a general amnesty after the First World War in 1919.

Keshari Singh's brother, Jorawar Singh Barhat (b.1883) was a member of the group of

revolutionaries who threw a bomb at Viceroy Lord Hardinge on 23 December 1912 in Delhi's Chandni Chowk. The bomb was actually hurled by Jorawar who quickly disappeared from the scene of action. Jorawar went underground and was never captured. After a long nomadic life, full of sufferings, he passed away in 1939.



Keshari Singh's son Pratap Singh (b.1893) plunged into revolutionary activities and took part in many daring actions. Wanted in the Benares Conspiracy case and betrayed by an old friend, he was arrested and brutally tortured. But he refused to divulge any secrets or implicate his colleagues. He was tortured to death in Bareilly Jail on 7 May, 1918. This is what Sir Charles Cleveland, Chief of the

Central Bureau of Intelligence had to say of him : "I have not come across another such brave and brilliant young man as Pratap Singh. There was no let-up in the physical tortures inflicted upon him, but he did not budge an inch, so extraordinary was his forbearance. All our plans were in vain. We were defeated in his case. His resolution prevailed and ultimately he won."

Above the Law

While being transferred from the Andamans to a jail on the mainland, Prithvi Singh Azad jumped from a moving train and escaped.

He made his way to Bombay where he approached Dr. Narayan Savarkar, younger brother of Veer Savarkar, for shelter.

Dr. Savarkar hid him in a



friend's house and assured him that the police would never dream of looking for him there. And indeed they didn't.

The house where the firebrand revolutionary was hiding was directly above the police station!

How Can The Prison Walls Frighten Him?

How can the prison walls frighten him (a patriot)
 Who has knowingly dedicated his self unto his motherland?
 How can the laws (of foreign rulers) deter him
 Who always regards iron chains as flower garlands?
 He who is the lover of truth who takes a leap (into freedom
 movement) caring little for his own life.
 He who is selfless and brave and has given up lust
 Will he bow down ever to the enemy?
 One whose pure aim is to devote everything to the motherland
 To him, iron bars are like a sweet home.
 A dreamer of dreams yet exerting like a saint.
 People shower praises on him.
 'What I do is inspired by God', says he.
 For he never boasts.
 Like a poet, he gives expression to people's predicament.
 He inspires them with thoughts of freedom.
 He awakens them from their slumber.
 Will such lieutenant (people's leader) ever accept any restrictions?
 He is going to the enemy-camp for a while to rest.
 How can the prison walls frighten him?

—**Harihar Gurunath Salgarkar** 'Kunjavihari'

B J

Prasnottara

107

We all believe that God is the creator of the entire universe and of the human race; no one can do anything without His Will .Then why does God make some people practice virtue while others are indulging in vices?

(PS: My grandpa is a subscriber of your magazine and I'm a big fan of Bhavan's Journal.)

Sushil Pareek
(Through email)

It is good to believe that God is the Creator and His Will prevails. This will help us work whole-heartedly without worrying about the result — success or failure. Usually when one works in this manner, success is bound to follow. Since we believe we have accomplished the task we set for ourselves with God's grace, we will take success with humility and without pride. This will help us to accomplish the next task on hand without wasting time on gloating over our so-called success.

Don't you think we must do what we think is right without bothering much about others? We do not have to judge one as a 'saint' or a 'scoundrel'.



B J

Prasnottara

108

Once Jesus saw a crowd ready to pelt stones at a person for his sinful act. Jesus said: "Let the first stone be thrown by the one who has committed no sins."

Slowly the crowd melted away with no stone being thrown.

We must go about doing our work believing in God and at the same time, we must have compassion for all and resist the temptation of judging others.

We invite our readers to ask questions on religion, philosophy, society, constitution, literature, health and science. The answers will be provided by such modern day sages as the Shankaracharyas of Kanchi and Sringeri and Swami Ranganathananda, as well as renowned experts that include former president and present Bhavan's president, R. Venkataraman; Bharat Ratnas M.S.Subbulakshmi and Lata Mangeshkar; Padma Vibhushan Dr. Semmangudi Srinivasier, M.P., Dr. Raja Ramanna, , Dr. R. Chidambaram, former Chairman, Atomic Energy Commission and others.

Mail your questions to:
The Editor, Bhavan's Journal (Prasnottara),
Bharatiya Vidya Bhavan, Kulapati Munshi
Marg, Mumbai-400 007.



Bhavan's News

Justice K. S. Bhaktavatsalam is Chennai Kendra President.

Chennai Kendra

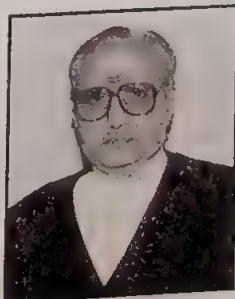
Mr Justice K. S. Bhaktavatsalam has taken over as the President of Bharatiya Vidya Bhavan, Chennai Kendra. He succeeds Dr. S. V. Narasimhan, who passed away in May this year.

Justice Bhaktavatsalam is currently Vice-Chairman of the Central Administrative Tribunal, Chennai. He belongs to a reputed family of landlords in Thanjavur District of Kottur family. He was educated at Mannargudi and Kumbakonam. He joined Law College at Madras and after completing his B. L. degree, became an apprentice in the office of the then Government Pleader, High Court, Madras in 1959. He continued his apprenticeship under Shri G.

Ramanujam and enrolled himself as an advocate before a Division Bench consisting of Chief Justice Rajamannar and Justice K. Veerasamy.

In 1969, he was appointed as one of the Asst. Government Pleaders (Writs) along with K. Venkataswami, now Judge of the Supreme Court.

In 1976 he was appointed Additional Government Pleader, Tax and Civil work in the High Court for nearly 12 years till he was elevated in 1988 as a Judge of the Madras High Court. He was transferred to Andhra Pradesh High Court in April 1994 under the Transfer Policy which was enforced by the then Chief Justice of India, Mr. Justice M.



N. Venkatachaliah. The entire Bar of Tamil Nadu including the Madras High Court Advocates' Association and Bar Association boycotted the courts for three days against the transfer. Then a change of place was given and he was placed at Karnataka High Court, Bangalore, where he worked till December, 1996 and has been appointed as Vice-Chairman, Central Administrative Tribunal, Madras Bench, Madras.

He is the Vice-President of Mylapore Arts Academy, Founder Member of Brahma Gnana Sabha, Madras, President of Madras Pinjarapole and Vice-President of Chennai Annadhana Samajam which runs two schools in George Town. He is the Chairman of the Committee of Mylapore Academy to select the best stage Artist every year.

He is interested in Fine Arts, Music, Dance and Drama. He is a firm believer that the devotional songs in Tamil and other languages should be brought on stage in dance form.

Book on Temple Worship released

A book on 'Temple Worship' written by Sri A. K. B. Nair, Calicut, a renowned expert on socio-spiritual subjects, was released by Sri R. Venkataraman, former President of India, and President, Bharatiya Vidya Bhavan. A copy of the book was presented to Dr. Padma Subramaniam, renowned danseuse at a function held in Chennai. The book, published by Bharatiya Vidya Bhavan, Mumbai, is available at all Kendras of Bharatiya Vidya Bhavan in India and abroad.

MUSIC CAMP

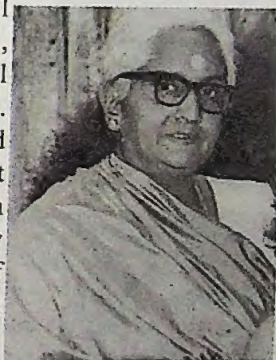
A 40-day music camp was organised under the auspices of Bharatiya Vidya Bhavan, Raipur Chattisgarh in May-June, 2001. Prof Gunwant Vyas taught the participants various *bhajans* of Kabirdas, Surdas, Tulsidas and Meerabai in the camp. Music lovers and aspirants of all ages joined the camp to make it a great success.

Lucknow Kendra

The Lucknow Kendra of Bharatiya Vidya Bhavan organised a well-attended seminar on "The Culture of Democracy in India". Justice Shri Kamleshwar Nath delivered the keynote address. Several academics, Jurists and political leaders took part in the seminar held in the state capital on April 21, 2001.

Obituary

Smt. Vedambal Kasturirangan, mother of Central Bhavan staffer Smt. Meenakshi, passed away peacefully at her residence in Mumbai on 14th July 2001 after a brief illness. She was aged 81.



Born at Alleppey, Kerala in the year 1920 to Shri Rangaswamy Iyer, a practising Lawyer, and Smt. Seethalakshmi Ammal, she grew up in an atmosphere deeply rooted in tradition and spiritual values of our great motherland. With a sharp ear for music she took lessons in Carnatic music and also

practiced violin through sheer intuition without any formal training.

Married to Shri R G Kasturirangan, a leading business man of Alleppey, she was both a devoted wife and loving mother. A shining example of patience and tolerance

she had a broad outlook and her concern for fellow-beings extended beyond family sphere to the world outside. A true *Karmayogi* she was also a witty and engaging conversationalist.

Smt. Vedambal leaves behind six sons, five daughters, 15 grand children, a great grand child and a large number of relatives.

Principals' Conference at Delhi Kendra

Bharatiya Vidya Bhavan's Delhi Kendra held a Conference of Principals of Bharatiya Vidya Bhavan in June 2001, to give an opportunity to the Principals of the Bhavan's schools to interact with one another as also with policy-makers and educationists generally. Shri Maharaj Krishen



Kaw, Secretary, Higher Education, Government of India, in his inaugural address said that such Conferences serve a valuable purpose in reinforcing the ideals with which the

participants are already imbued, as also in introducing them to other modes of thinking.

He outlined the qualities that went to make a good "academic administrator". The conference had lively discussions for two



Edited by S. Ramakrishnan and Published by him for Bharatiya Vidya Bhavan, Printed by R. Ravi at Multivista Global Limited, 287, Velachery main Road, Chennai - 600 042. Managing Editor : J. H. Dave; Associate Editor : V. N. Narayanan.

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**"The fountain of all knowledge is
in every one of us."**

- Swami Vivekananda

We, at Madras Cements, would like to salute this
man, whose ideas have inspired a
whole generation.



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